



THE CHRISTIAN CENTURY.

Volume XIX. Chicago, Ill., September 25, 1902. Number 39.

Prayer is communion with God, in which we adore him, confessing our sins, thank him for mercies received, and under the Holy Spirit's influence ask for things agreeable to his will; and all in the name of Christ. * * A great thought, blending with the life whose stream it augments, becomes eternal: it swells the forces with so much new life, and where, as in prayer, the soul is linked to God, it is His life that flows into the widened channels of being. Our life is fed and developed and transformed by intercourse with its Author. Prayer is the vital stream between God and man. What are called prayers are the word-crafts that float on this spiritual stream.

MARSHALL P. TALLING, in EXTEMPORE PRAYER.

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so late," said the tramp. "The freight was so slow I thought I'd never get here at all. If you'll wake up the railroad people I'll get in earlier next time."

"The man got his supper."—New York Times.

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Not His Fault.

Governor Odell told this tramp story at the Oriental last Sunday evening when the conversation turned from politics to anecdotes.

"I was in a country hotel up near Newburg one evening when a tramp came shambling in about 9 o'clock and offered to do any chores to pay for a meal.

"What kind of chores do you expect to find to do this time of night?" asked the boniface.

"Well, boss, it ain't my fault I'm

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EDITORIAL

A TIME FOR ACTION

It was recently the desire of a manufacturing enterprise to dismantle one of the plants, and in so doing the removal of a tall smoke stack became necessary. It was impracticable to remove it brick by brick, and accordingly plans were made to overturn it. This was a laborious and delicate task. It required hard work and great skill, for it had not only to be pulled over, but it must fall in precisely the right direction, otherwise buildings would be demolished and much damage result. Excavations were made on one side, the foundations carefully loosened, supports were adjusted, wedges inserted and at last all was in readiness. No doubt, however, it would take a tremendous blow to finish the work, perhaps an explosion. So must have thought the crowd that watched. What was their astonishment, then, when the little daughter of the engineer stepped up to the huge structure and at a signal touched lightly a single lever, whereat the monster slowly toppled and fell with a crash that felt like an earthquake.

Every achievement worth the name is the result of slow preparation and a final effort. The combination is essential. There are those who attack the problem of reform in church or state with a sudden passion that seems likely to succeed; and yet they fail because due preparation has not been made. The structure must be undermined before the final thrust is given. There are others who toil through long years and then wearying at the very moment when a last effort would accomplish their purpose, they lose all.

The task of overthrowing sectarianism does not differ from other attempts to remove ancient and obstructive abuses. It requires long and patient toil, and a last conquering assault. There are many in this day who are asking if the time has not come for a great effort in behalf of this feature of our Christianity, so greatly needed, and so long waited for. It is probable that the question does not at all agitate large numbers of Christian people, and that many others still regard the efforts to realize the unity of the church as unpromising, if not actually impertinent. Nevertheless there are unmistakable signs that it cannot much longer be deferred and that in all the churches there are those, and they of the best, who long for the coming of that day as those who watch for the morning.

A few days since a small company of gentlemen was gathered in Chicago, a purely social group, represent-

ing several denominations, among them one of the leading preachers and writers in New York, a man whose name is familiar throughout the world. The conversation turned upon a book recently issued, dealing with the problem of Christian unity, and this man, with the greatest agitation, said, "That is the one subject for the church to consider at this moment. The present divided condition of the churches is a scandal and a crime. In my opinion that question must be frankly faced and settled before Christianity can make its twentieth century appeal to the world; and the man or body of men who can open the eyes of the church to the shame of division is the John the Baptist of our generation."

Two days later a group of Chicago business men met at luncheon. They were considering the religious needs of one section of the city. The situation revealed was that of a territory about sufficient to support one strong congregation. In that territory the Presbyterians, Congregationalists, Episcopalians, Methodists and Cumberland Presbyterians have churches. The result is that in every instance they are struggling to maintain themselves. Debts, too heavy to be carried and leave any strength for expansion, are weighing them down or else the equipment is so meagre, as in one or two instances, that a mere handful of sacrificing adherents carry on, without enjoyment, but with a certain desperate heroism, the work of the kingdom as they understand it. These gentlemen recognized this situation as wholly anomalous and illogical. It was freely remarked that here was not enough difference in the messages from the various pulpits, and with perhaps one exception, in the methods of church service, to prevent all of them from worshipping at any one of the existing churches without the perception that they were elsewhere than at home. Once combined the people of that section could have as comfortable a church home as they wished, could secure every element of competence and enrichment for their Christian life, and have literally handfulls of treasure to bestow upon the extension of the Gospel in the regions beyond. As it is, each church is struggling with the desperate problem of self-maintenance, the preachers are receiving a pittance, the churches are small and unattractive, an eager rivalry prevents any real unity of sentiment, and as a result, according to the testimony of these gentlemen, more than half of the people in the district have nothing to do with church life, measuring it by the scantiness of the local equipments.

The question was asked, why do not these churches combine in some effective manner? The response was significant: They would do so in no long time if they

were left untrammelled by their denominational machinery. It is their bishops, presiding elders, missionary secretaries, church papers and such adjuncts of the machine that keep them in line for the denomination. It is better for the big organization to have even a small and struggling church in that division of Chicago than to have none at all, and so it is whipped into line from year to year. But what about the interests of the Kingdom of God in that locality? They are being absolutely sacrificed to denominational rivalry.

What is the duty of the Disciples in a time like this? Obviously it is to realize the imperative duty of the hour and rise to its performance. Suppose one of those struggling churches was our own; what would our duty be? Certainly nothing less than to secure such co-operation in all practicable methods of Christian work that the people of the different and contending churches would discover the joy and possibility of harmony. This in turn could not fail to lead soon to more definite union. That is precisely the situation in hundreds of localities all over the country. There are great numbers of cities and towns where the same story could be told as that which describes that section of Chicago. We can in every such instance become the promoters of unity, the specialists for the realization of the most needed reform in the Church to-day. What we must do in all such instances is to throw ourselves enthusiastically into the campaign for closer brotherhood and co-operation, with constant insistence upon the things in which we agree, and resolute refusal to debate the things in which we do not agree, until the spirit of love has wrought a bond too strong to be broken by any honest facing of the truth. In humility and affection we can do all things through him who strengtheneth us.

In places where we have no organization we have still a duty. The instance above named is one in point. It would be folly and sin for our brethren to plant a church in that already over-churched district. But one or two of our brethren are now holding conferences with representatives of those churches in the hope that, like Apollos of old, they may see the way of the Lord more perfectly. When those churches come together, as they will in time, they will not be "our" church. No; but it will be the Church of Christ, united upon the only foundation on which his Church can rest, and that should satisfy the last of us.

This is the moment for such effort, a moment such as the Church has not hitherto known.

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"RIPE FOR THE WORK."

We give below a short letter from one of our most experienced and successful pastors with reference to the CENTURY'S movement in the direction of a wider evangelization. His years of careful observation and ripe thought entitle him to speak. What he says ought to have great weight. Much is said in a few words. This short letter is sure to strike many who are thinking constantly on these matters as a true interpretation of their own convictions on the subject.

St. Joseph, Mo., Sept. 15th, 1902.

Dear Brother:—I am in hearty accord with the work you have undertaken. We certainly need a more thorough and aggressive evangelism. I believe the whole country is ripe for the work our people can do. There is more or less unrest in the whole religious world. Creeds, church customs and traditions have lost their authority. The people are turning, as never before, to the simple word of God as the foundation of faith and hope. At last will prevail either the authority of the Church as taught by the Roman hierarchy, or the sole authority of the Bible as taught by Protestants.

I second your movement, and know you will do a splendid work. M. M. GOODE.

We beg to call the reader's attention to several matters in this letter by way of emphasis.

1. The ripeness of the country for the work our people are doing. This is not vain boasting. It is said by a man who is not given to boasting. He has been for half a life time so situated as to enable him to know the facts, and to understand the people. Any one who will can verify his statements with very little trouble. A few weeks ago one of our men who knows how to place thought before the general public preached a sermon under conditions which prevented many of his hearers from knowing to what particular religious body he belonged. At the close a lady came forward to talk personally with the preacher. She was not a member of any church. She came to tell him of her delight in hearing the things which had just been spoken, and to express the hope that all of her friends and the people generally might hear Christianity so presented. This case is by no means singular. Many of the brethren of the ministry have had substantially the same experience. Such persons as the woman mentioned above can be won to Christ by the simple Gospel wisely preached, but they can never be converted to a human creed, nor to a mere denomination. And their number is increasing rapidly. It is clearly imperative that we do all in our power to reach such people with the Gospel plea and enlist their clear, independent thought in the faith once for all delivered to the saints.

2. The unrest in the religious world. Those persons whose associations are confined to their own people do not feel this as do those whose lives require them to mingle freely with the workers of the various religious bodies of the country. The writer only a

few days ago conversed with one of the brightest young men in the ministry of one of the great conservative denominations. He graduated not long since from one of the most conservative institutions in the West. He said that he had not until recently read the rigorous Calvinism found in the Westminster Confession of Faith. He was amazed on reading it to find such horrible representations of God and of Christ. If the issue ever comes, requiring that he believe and teach Calvinism, he will repudiate it. Many more than it is supposed would openly repudiate it if the issue were made, in spite of the claim to the contrary, set up by those who imagine themselves the divinely appointed defenders of this system. With this young man the system, which was once the standard of soundness in the faith with his people, is no longer authority. He has entirely broken away from the traditions from this source, that once held the body to which he belongs, and is free to be guided by the Word of the Lord. For all such God gives us a message. We do well to carry this message in wisdom and in love, that the good work begun in such may be perfected to the glory of God.

3. The people are turning to the Word of God. This may not be true in all cases. In the minds of some there is no distinction between theological systems and Christian truth. If theology is rejected such rejection is with them tantamount to the rejection of the Bible itself. Such, if cut loose from their theological moorings, often go into unbelief. We ought not to be disturbed by such cases. Some loss is involved in almost every gain. While there are individual cases of this kind, it still remains true, as our correspondent says, that the people as a mass are turning from creeds and dogmas to the simple Word of God. Here is a point of great advantage for us. We are a Bible people. We have been fed upon the milk and the strong meat of the Word. We know its teachings on the great cardinal truths that have to do with the conversion of the soul and its building up in Christ. We know how to handle the Word. We know its relation to the Kingdom, to Christian Union, to Christian Missions and to other great problems of duty, hope and destiny. We must see to it that the people who are turning in such unity of desire to the Bible shall have its proper division, its power, and its authority pointed out to them.

4. The alternative, either Rome or Jerusalem. Either the Pope or Christ. Which shall it be? Do you realize, my brother, that the Disciples of Christ have been providentially raised up to become a leading factor in deciding this question? It was no accident, but a great typical providential feature in the movement that Mr. Campbell met the champion of Romanism in that great battle of the giants in 1837 and put to silence his defiance of the army of the living God.

Now the work to be done by this great people will be successfully done if we lose the spirit of aggressive evangelism. We must not retire behind our breastworks, nor be content with dress parade, but we must march out and attack the enemy front flank and rear. We move a vote of thanks to Bro. Goode for his strong, clear, ringing message.

The setting of a great hope is like the setting of the sun. The brightness of our life is gone. Shadows of evening fall around us and the world seems but a dim reflection—itsself a broader shadow; we look forward into the coming lonely night. The soul withdraws into itself. Then stars arise and the night is holy.—H. W. Longfellow.

ALEXANDER CAMPBELL.

Although they rightly refuse to wear his name, the Disciples of Christ will always acknowledge their indebtedness to Alexander Campbell. Heredity and early environment contributed to his deep religious nature the genius and the opportunity to be a great religious leader. He was trained in the theological atmosphere of Scotland at a time when the then traditional theology was in its decline and the materials for a new movement were awaiting some forceful personality to mold them into shape.

THE OLD AND THE NEW.

The old consisted of the extreme Calvinistic theology diversified by the alembic of varying petty and belligerent sects. The very number of protestant badges, and their unimportant grounds of separation, showed how near to complete disintegration the Church was. It needed but the slightest touch of some earnestly advocated idea, no matter how secondary, to crumble off another section from the older bodies. The new movement arose in the conviction of the sinfulness of such a dissolving process and in the endeavor to overcome it by the constructive principle of Christian union. The conception of this ideal was the work of Thomas Campbell; its realization was the achievement of Alexander Campbell. The latter possessed the initiative and resources of a leader, while the fullness of the time of divisions and discord made thousands ready for his message.

POWER OF THE PLEA.

Alexander Campbell was pre-eminently a theologian, or as many would prefer to say, a profound student of the Bible. At least his strength lay in clear thinking, supported by a charming personality. He was neither evangelist nor pastor. He was first of all a theologian and teacher. More than any churchman of his time he interpreted the prevailing thought of the schools in its religious bearings, and thus won for the church the principle of union, which was known in the state as toleration, and in the realm of science as freedom of thought. He devoted his whole strength to the discovery and advocacy of the original type of the early church and its doctrines. In the pursuit of this simple, definite purpose he developed a compact system of teaching which he elaborated and advocated through sixty published volumes, through numerous controversies with various opponents, and through his ministry and instruction of four decades. The solidity of his work is shown not only in its power of resistance against the current theology, but in the rapidity with which it gained adherents, and in the fact that it remained everywhere invincible, so long as the verbal inspiration of the Bible and the kingly authority of Christ were dominant.

But that which outlives the forms of his thinking and many details of his contention, is his genuine and clear appreciation of the freedom of the individual to think for himself and to act for himself in matters of religion. He would have been the last to rejoice in the perpetuity of his own system, whenever a new conception of the Scriptures and of loyalty to Christ made a broader basis of union defensible.

Well knows he who uses to consider that our faith and knowledge thrive by exercise, as well as our limbs and complexion. Truth is compared in scripture to a streaming fountain; if her water flow not in a perpetual progression they sicken into a muddy pool of conformity and tradition.—John Milton.

A GLANCE AT THE GLOBE.

Czar Attempting to Suppress Riots.

The Czar of Russia recently addressed an assembly of elders of a number of cantons and villages from several of the provinces, having called them together that he might communicate to them with reference to the riots so numerous in their territories. He said: "Last spring peasants in some districts of Pottava and Khardoff plundered neighboring estates. The culprits will be punished as they deserve. The authorities will not in the future allow such disturbances to occur. Of that I am sure. I desire to remind you of the words my late father at the time of his coronation spoke to the cantonal elders: 'Listen to your local nobility, and do not believe sensational nonsense.'" He urged them to remember that men did not become rich by confiscating other's property, but by honest labor and thrift, and by living according to the commandments of God. He demanded that they should repeat all of his discourse to the people of their villages, and tell them further that he would not leave their real needs unheeded. The czar is now traveling through various provinces and is everywhere being received enthusiastically.

Rapid Ocean Transit Predicted.

The years are not far distant, according to some authorities, when the ocean will be crossed in much less time than is now required. The most recent and perhaps as well the most justifiable prognosticator is Charles D. Mosher, a New York inventor. He is the recent inventor of the yacht Arrow, which a few weeks ago covered a mile in 1 minute and 19.9-10 seconds. His prediction is that in a few years we will be able to reach Liverpool and Southampton in seventy-two hours from New York. "Not only can the thing be done," says Mr. Mosher, "but it will be done as soon as any man or company is ready to apply money and energy to the task. When the owners of trans-Atlantic fleets at last say to themselves with conviction those magic words, 'It will pay,' then we shall see the New York-Liverpool ferry making regular three-day trips, where now it takes nearly double that time. What the Arrow has done in little a properly designed boat can do in big. It is a matter that the Arrow's practical demonstration has proved. It is practically an axiom that the speed attained by a certain ratio of driving power to a small hull of specified size and model can be duplicated in a large ocean-going ship, provided the proper ratio of power to hull is maintained and that the hull proportions are modified to suit deep-sea conditions."

Talking of his other inventions he said: "After many experiments I created the Norwood, which steamed at the rate of a mile in two minutes. Then came the Feiseen, which moved at a pace of a mile in one minute and fifty-four seconds. Next was the El-lide, with a speed of one and a half minutes; and this year is the Arrow, whose speed is the swiftest ever accomplished by any craft known to man. She goes at the rate of 45.06 statute miles or 39.13 knots an hour. The horse power required to drive a 700-foot vessel at a speed necessary to cross the ocean in three days is about 140,000 on a vessel of 19,000 tons displacement. Appalling as the figures seem there is nothing about the construction of such a vessel and its machinery but would be undertaken by many of our best shipbuilders."

Dangerous Excursions.

In their attempted ascent of the higher slopes of the Alps scores lose their lives each year. The greater numbers making the attempt has caused the number of fatalities to be increased during the past few years. Judged merely by actual statistics Alpine climbing is the most perilous exercise pursued in the name of pleasure. Considering the dangers it is remarkable that so vast numbers of people are willing to take the risk of the ascent. Death is likely to be sudden and violent. Travelers must face the danger of being dashed down hundreds, even thousands, of feet into some crevasse, of being overwhelmed by avalanches, or being lost in these wild regions, to die a miserable death from starvation. Searchers for the pole face less terrifying and fewer dangers. The loss of mountain climbers has become familiar in all the great summer resorts so that in many places the news only casts a passing shadow upon the vicinity's gayety. The fatalities of last season were twice as great as the season before. The present year promises to establish still another record. The statistics are reliable, at least are not overstated, as they come from the Alpine club, which would not be likely to exaggerate such a report. During 1901 there were about 120 deaths reported from the Swiss Alps alone. The greatest number of fatalities is reported from Chamouni and the region thereabouts. The greatest number of deaths is caused by slipping. In many cases improper shoes are worn, not being supplied with cleats. The next greatest danger, perhaps, to wandering out of the path, is from avalanches. All the experience and skill of the oldest mountain guide is not sufficient to avoid this danger. The onslaught of the great masses of snow and ice is so sudden that often no time is had to escape, and the party is overwhelmed in an instant. The high altitudes often also exert a fatal effect upon weak hearts.

Growth of Literacy in America.

For every ten years a report is made by the census department of our government of all those who are able to read and write in any language. These figures are enlightening as to the extent of our public schools' success, especially with the rudiments of education, and helps us in determining how great a per cent of our children who are particularly in need of schools are being brought under its influence. In the report made there is no account made of the illiteracy which is of the elderly people, many of whom were brought up under poor school systems, either here or in foreign countries. These cannot be charged to our school system, at least not to the present one, which has been altogether changed since the days of their youth. Probably the most light can be obtained from figures relating to the children between 10 and 14 years of age. A recently prepared statement giving the per cent of literacy among children of that age in the various states make Nebraska lead with a record of 99.66 per cent, with Iowa, Oregon and Ohio following closely in the order named. Louisiana is last in the list with a per cent of 67.12, while South Carolina and Alabama are not far in advance. Out of the entire 50 states and territories 13 are below the 90 mark in percentage. In every state and territory except Arizona and Nevada the percentage of children of the above designated age who are literate has materially increased during the last decade, and even in the two exceptions the statistician claims there is more apparent failure to improve than is real.

CONTRIBUTED

A Child's Confidence.

"It lightnings,—father;
I am afraid!"

Piped the tiny, wee voice,
Of a tiny, wee maid.

"Stand by my bed-side!
Do,—father,—do!
And then it can't strike me;
For God wouldn't hurt you."

"Stand by my bed-side!
Then I'm not afraid!
You seem to protect me,"
Pleads the timid, wee maid.
—Ophelia M. Tracy.

THE PHILOSOPHY OF OUR HISTORY.

ERRETT GATES.

II. SECOND PERIOD. THE EVOLUTION AND ASCENDENCY OF PRIMITIVE CHRISTIANITY.

1830-1900.

1. The subordination of Christian Union.

The dissolution of fellowship between the Baptists and Reformers, or Disciples, as they at once began to be called, and the resulting separate existence and organization of the body under a distinct fellowship, was a serious blow to the principle of Christian Union. The Reformers fought against it to the very last, but were not willing to lay aside their views of primitive faith and practice out of respect to Baptist usage, for the sake of union with them. It was a choice of two evils, and they chose what they believed the lesser of the two,—separation into a distinct body of Christians ever against their old associates, the Baptists, and all other religious bodies. They conscientiously felt that this was a vindication of the prayer of the Master and the ideal of a united church, as set forth by the apostles. It could not be helped. They were forced out of fellowship by the Baptists themselves.

The consequences and bearings of this issue of the union were far reaching and transforming. First of all it resulted in the subordination and alteration of the ideal and plan of Christian Union. The early plan of Christian Union was that of permeation. This hope and prospect was now partially abandoned, and with the emergence of the movement from fellowship with the Baptists into separate party, the plan became one of absorption. It was immeasurably different when the society was no longer an agency for the promotion of Christian Union among the parties, but a party itself to the Union. It once had high hopes of being able to suggest the place of Union to the various closely related Protestant bodies with success, but now its suggestions came with an evident self-interest. It never has been possible for one party to a contract or union to dictate all the terms. Any suggestion coming now from the Campbells and their associates would have all the air of dictation. The movement sacrificed its opportunity and usefulness as an agency for the promotion of union among Christians in favor of the mission to reproduce untrammelled the faith and practice of the primitive Church. All avenues of approach either to the Baptists or any other body with overtures and

appeals were closed. It could hope for no career of immediate usefulness in the interest of unification. The movement shut itself up from the reciprocal influences of inter-communal fellowship and entered upon an independent Christian mission.

During the time from 1830 to the present time other Protestant parties have been either indifferent or hostile to its course, and it has affected the general course and character of American Christianity only indirectly or unconsciously. In the meantime the body has grown rapidly from several thousand to several hundred thousand and by so much the interests of Christian Union by absorption have been promoted. As for Christian Union in general there has been a steady multiplication of parties from a dozen or more at the beginning of the nineteenth century, to three hundred or more at the beginning of the twentieth century. Little or no heed seems to have been paid to the principles of Christian Union, as advocated by the Disciples of Christ. The cause of Christian Union has not been entirely fruitless even with reference to the Disciples themselves, for in 1832 a union was consummated between them and the followers of B. W. Stone, called Christians. Other than this there has been no realization of union except by proselytism from the ranks of other parties.

As to the course of primitive Christianity, during the course subsequent to the separation, several parties have arisen and established themselves with reference to the principle of primitive Christianity upon a basis corresponding in a measure to that of the Disciples of Christ. The more notable are the "Church of God" and the "Free Will Baptists." At the same time wherever the Disciples have gone they have promoted the principle, if not always the spirit and practice of primitive Christianity. They have sought in the organization of their churches the apostolic basis. The immediate result of the growth and extension of the churches of the Disciples has been division, rather than union, for they have only added one more rival place of Christian worship, one more Christian body to be supported by the community as a competition in many smaller communities to all the others.

As a Christian body the Disciples through their progressive definition of primitive Christianity have steadily diverged from other bodies, and have moved more and more into a position of disagreement and objection to them.

It is a question whether this attitude of the Disciples toward other religious parties as bodies to be connected, reproved far and near, and many times preyed upon and destroyed, has not been the tacit abandonment of the principle of Christian Union.

It certainly is an abandonment of the position of the "Christian Association of Washington." Every religious body is in favor of this sort of union by absorption, and very few that are not carrying on an active campaign in its interest.

During all of this period the new body preached Christian Union as a desirable condition of the Church, but with no purpose, actually to enter into union on any other plan than that of absorption of other parties, or conversion of them to its basis. Such a task seemed only too hopeless when the overture for union by absorption came from a church which set an extreme literal interpretation upon primitive Christianity. It meant conversion to every phase of anti-ism. Few Protestant bodies have been found who were willing to consider favorably such a disposition of themselves.

(To be Continued.)

THE BIBLE AS A BOOK OF AUTHORITY IN RELIGION.

E. V. ZOLLARS.

2. The Bible as a book of authority in religion must answer certain great fundamental questions that lie at the very threshold of religious inquiry and form the basis of a true and adequate religious system.

On this point I can do no more than to recite the more important of these questions and appeal to the common judgment as to whether the Bible meets this demand.

It must speak in no uncertain voice concerning: (1) God—his nature, character and attributes. (2) The attitude of God toward man. (3) Man's actual conditions as viewed by God, his potential attainments and the method of his transformation. (4) The future life, "If a man die shall he live again"? is a question full of hope or deep despair and cannot be ignored.

Here are questions that the book of authority on religion must answer or surrender its high claim: Does the Bible meet this demand? What is the consensus of opinion on this point? Is there any diversity of judgment? Who will charge it with being either incomplete or obscure on these vital questions? What further word is demanded than that which it speaks? As we read its last page and close its lids we say, the final word has been spoken. No other is needed. The great questions of the heart have all been answered fully, satisfactorily, completely. Destroy the answers here given and our knowledge of God, his mercy, his forgiveness, his fatherhood, his providence, his relations to man and man's relations to him will be blotted out.

3. It must aim at the perfection of humanity and set forth principles that make for his progress in every element of his being:

(1) Its development must culminate in the spiritual and not in the physical man. Its progress must make for the perfection of the soul and not find its goal in a perfectly developed body. The low form of intelligence as seen in the lower animals seems to exist as an adjunct to the physical. Its function is to promote the welfare of the body, but in the man the body is the vehicle of the soul. The spirit is the essential essence. Its development is the matter of supreme importance. No book that is content to deal with the body merely, or that makes it the chief factor in man, can be an authority in religion and this is exactly what the Bible does not do. From first to last the body is treated as the servant of the soul, which should be cared for and preserved from harm that it may serve as the best possible instrument for the use of the soul in its multiform and divinely appointed activities. Not only does the Bible place the soul at the top and make the body subordinate and tributary to it, but it sets up a standard for its attainment unapproached in any literatures except such as have been consciously or unconsciously inspired by its teachings. Find that teaching which moralists and ethical philosophers acknowledge as the highest and best to-day, discover the ideal morality of the world after millenniums of progress, and you will find that this supreme doctrine was promulgated by Jesus of Nazareth as recorded in the first four books of the New Testament and reiterated and enforced by his apostles throughout the volume; a teaching so comprehensive and perfect that it has become the reserve capital from which ethical philosophy draws its highest precepts and truest maxims.

(2) Not only must it aim at nothing short of per-

fection, but its principles and methods must conform to the laws of man's spiritual nature. While not a text book on psychology, yet its processes must proceed upon psychological principles. These principles as enumerated by Carpenter,¹ and corroborated by an intelligent study of intellectual science are four:

The first of these may be thus stated: Thought is the primary factor in subjective being—the real fountain of life. This is tersely formulated by Solomon in the language, "As a man thinketh in his heart so is he." This is true psychological ground and it is adhered to throughout the Bible and is made exceedingly prominent in the New Testament and especially in the teachings of Christ. He carried everything within and made the heart the seat of both evil and good. This is radical teaching. It makes ideas responsible for character. Hence we are not surprised to see this principle stand out in the forefront of New Testament doctrine. Its method of regulating life is from within out and not merely by outside restraint.

The second psychological law is stated thus: Our condition determines our vision. That is to say character in turn colors thought. "To the pure all things are pure." This truth finds abundant illustration in our observation and experience. Bryant says:

"To him who in the love of nature holds
Communion with her visible forms, she speaks
A various language."

and yet nature is dumb to him who has no love for her message. Some

"Find tongues in trees, books in running brooks,
Sermons in stones, and good in everything."

But the messages are first within. What the man is, determines what he sees in a great degree. One of the interesting discoveries of modern psychology is the fact that a part of the objective vision is subjective. That is, in every apparently outward picture a part is really outward and a part we supply from within. This is why testimony as to the objective is so conflicting, as every lawyer knows. Hence the custom of cross questioning the witness, the real purpose of which is to separate the objective from the subjective part. This principle is clearly recognized in the Biblical philosophy and is very clearly revealed by Paul in the famous passage: "Love—is not easily provoked, taketh no account of evil,—beareth all things, believeth all things, hopeth all things, endureth all things." This means that the subjective condition determines the outward aspect, or, in other words, "as we are we see." The third law of spiritual progress is the law of sacrifice. Everything has its price. He who would have the coveted object must pay the price. True soul development is not a lottery in which one may put in little and draw out much. It is a legitimate market in which there is honest, fair exchange. He that would have much must pay much. This law holds good in all nature and in every field of human endeavor. A young man may be a great lawyer, doctor, preacher, scholar, if he is willing to pay the price. The principle of sacrifice must enter into the process or there is no reward. There is no better formulation of this principle than that given by the great teacher: "Whosoever would save his life shall lose it, and whosoever shall lose his life for my sake shall find it," and he himself claimed not the crown till after he had borne the cross. The fourth law is called the law of indirectness. This means

1. Evolution of Religion, p. 27.

1. Permanent Elements of Religion, pp. 21-43.

that "the farthest way round is the quickest way home." Is this true? Ask the man who has attained greatness in his profession and he will tell you his most valuable study had no direct connections with his profession, but rather made for his culture and intellectual development. The process was very indirect. How is the poet made? By studying the laws of meter, rhythm and versification? No by processes indirect. By the study of language, and by disciplinary drill of many kinds and most of all by communing with nature and the drinking in of her spirit. The same principle holds good in the religious realm. The truly religious man is not made by the cold observance of certain prescribed rules and regulations. Sacrifice is not made for the sake of sacrifice, or because he believes it to be necessary and right, nor because of some expected reward, but from a much deeper principle, the principle of love. Here again the Bible is found to be in accord with true psychological doctrine, for it declares that "Love is the fulfilling of the law." "Though I should bestow all my goods to feed the poor and give my body to be burned and have not love it profiteth me nothing."

(3) It must call forth the best there is in man. (a) To do this it must develop the three needed elements of conscience, intelligence and will. Before there can be any real substantial advance in the line of ethical progress the individual must have a consciousness that there is a right, the intelligence to know the right and a will to do the right. What then is needed? Evidently a sensitive conscience, a delicate moral balance hung in the soul, so sensitive that it will tip upon the addition of the slightest weight on one side or the other. If this scale be rusty or badly adjusted so that it will not respond to moral distinctions a bar to ethical progress is at once set up. In the next place intelligence must decide what is right and consequently what duty demands, and last of all the executive function of the mind must be active and strong. Will must be prompt to carry into effect what conscience feels and intelligence decides to be right. This constitutes virtue. This leads to the paradise regained and to the tree of life that grows beside the river that flows from the throne of God. Here again the value of the Bible cannot be gainsaid or overlooked. Under its tutelage the conscience to feel the sense of right and wrong becomes keenest and will to execute the right becomes strongest. Men may talk about science, or the sentiment of altruism, or the upward drift force in humanity as offering substitutes more potent than the Bible in the development of these three primal principles in ethical progress, but what science is so complete as the science of God and man, and of the reciprocal relations between God and man, and between man and man, which the Bible reveals? What altruism is so completely altruistic and universal as that revealed in the New Testament? What upward drift so potent as that produced by the indwelling presence of the spirit of God in the soul of man? This and this alone is the agency of development that produces the coveted result.

(b) But there is another important factor in the outworking of the problem of man's ethical perfection. A perfect model must be placed before him. Man is pre-eminently an imitative being. *He becomes* whatever he may attain unto largely through the principle of imitation. Note the strength of the imitative principle in the child. This is never lost. All purely philosophical religions have therefore proven a failure. Man must have something more than the abstract. This

has little power apart from the concrete. An essay on goodness has far less influence than a good deed; a book on love would reveal less of its nature than a loving act. The Heavenly Father understanding fully the nature of his child, physical and psychical, in revealing himself, put the revelation in concrete form by clothing himself in human flesh. Therefore said Christ: "He that hath seen me hath seen the Father." In the incarnation two important psychological principles in man are subserved. The knowledge of God is brought within the range of the human mind so far as the infinite can be revealed to the finite, and a model for imitation is furnished, thus making progress a possibility and perfection potential since the model is absolutely perfect. Therefore said Paul, "be ye followers of me as I am Christ." It is safe to make a man our model only in so far as he is a copy of the true model. Herein Christianity stands out clearly differentiated from all philosophic systems. Buddhism, Zoroastrianism, Confucianism, Mohammedanism, have failed in producing the perfect ethical character because they have failed to comprehend and meet man's psychological needs. Christianity succeeds because it is vitalized by personality and that the personality of God. In Christ we have the model for imitation and the goal of progress. Even Christian evolution holds up Christ as the goal of progress, although it is hard to see how this doctrine can be held consistent with a straight application of the principle of evolution. Just how the resident force could reach its goal two thousand years ago by a sudden upward leap is not quite apparent to the ordinary mind but that it looks upon Christ as the goal shows that the necessity of the situation discredits the logical demands of the system. Thus the Bible shows itself to be a psychological book if not a book on psychology. It conforms in its method to the general temper of the human mind which is constructive and imitative and having a constitutional fondness for the concrete. Here I may as well add that the Christianity of the Bible is a concrete Christianity and this alone will conquer the world. Whenever Christianity consents to become a philosophy and to rest the strength of its claims on logical (still less on illogical) abstract statements of truth, the Sampson is shorn of his locks.

To say that the book of authority must make for ethical progress and perfection is to say that the religion it inculcates must always and everywhere be a moralizing force and to be a moralizing force orthodoxy must never be preferred to morality,—that is to say creed to life, nor must sentiment be preferred to conduct, and this is just what the Bible does not do. Sound doctrine is never exalted at the expense of right living, but if the faith does not eventuate in right living it is declared to be dead. "Show me your faith without your works and I will show you my faith by my works" reveals the spirit and temper of the whole volume.

It is therefore evident that the Bible makes the ethical perfection of man the goal of progress and moves to this goal through recognition and application of the principles universally recognized and thus meets this imperative demand.

4. The Bible as a book of authority must reveal a religion that has all that is essential to meet and satisfy the imperative demands of man's religious nature.

(1) If man is by nature religious certain necessary corollaries attach to this proposition: First, this propensity ought to manifest itself in certain normal and universally present modes of activity. Second, in

these forms of activity the essential features of religion ought to be revealed, or to state it in another way, in the struggle of man for the gratification of his religious cravings the demands of this propensity ought to become manifest—that is the primary and fundamental elements of religion ought to appear. Third, having thus learned the essential features of religion we would expect the book of authority to recognize these fundamental cravings and make adequate provision for their satisfaction. To attempt to discover these elements by an inductive study of the religions of mankind is beyond the scope of this paper, but they are so manifest when presented that we may proceed at once to their statement relying for their acceptance on their self-evident truth. Boyd Carpenter reduces these essential features to three, dependence, fellowship and progress—the latter secured through sacrifice working by love.¹ He sustains this view by citations to Fiske, Saville, Schliermacher, Strauss, Plato and others. A little reflection serves to justify this view. Dependence is clearly an elemental factor in religion. Paul speaks of the heathen world as feeling after God which doubtless results from a sense of dependence on something outside of man and superior to him. This explains the spontaneous impulse of prayer so universally present. It is doubtful if ever a human being reached mature years without prayer in some form—if not in word, in acts that have in them the essential quality of prayer. The second feature is fellowship, which is the feeling of "kinship between ourselves and that on which we depend." All schools of thought seem to agree in recognizing these two ideas. That the third essential feature of religion is progress will scarcely be denied. No right minded man seems content to remain in a perfectly stationary condition much less to descend to a lower state. "Hope springs eternal in the human breast," but what is hope but the ardent desire for, and expectation of, better things. Happiness is conditioned on progress. Furthermore progress is not only a universal desire but it is a present fact in the world. It is witnessed on every hand and it is approved and sanctioned wherever and whenever seen.

The development of the race has been fitly compared to the growth of the child. As the child has its infancy, youth and manhood, so has the race these corresponding periods. In the child dependence comes first, then the craving for fellowship becomes prominent and finally the desire for progress becomes the dominant impulse; but one is not displaced as another comes into active operation, but the three factors remain in the mature individual and assert themselves with varying degrees of strength and power. They all demand satisfaction. No single one can therefore stand alone. They must exist together and bear some proper relation to each other in a healthy individual. Dependence alone would lead to weakness. It would tend to pauperize the soul. Fellowship alone would tend to weaken the respect of the inferior to the superior. It would destroy the principle of subordination of the lower to the higher. Progress alone would lead to egoism. It would tend to disregard the interdependence of men and the solidarity of humanity. Now it is evident that religion to be abiding, to go hand in hand with man, meet his cravings, express his emotions, satisfy his longings, must possess these three factors and the book of authority must reveal a religion that does this—that is the external authority must meet

and correspond to the authority within. Carpenter shows that all religions have recognized one or the other of these principles and some reveal the presence of all in certain crude forms. The ancient mythologies, and all the earlier religions, recognized the factor of dependence. The sacred books of the east are full of this idea and certain aspects of the idea of fellowship are also shown. Hellenism manifested the presence in a gross way of the three. Three religions have been called universal because they have passed beyond the nation that gave them birth—Islamism, Buddhism and Christianity. Islamism magnifies the element of dependence in its earlier development. In its later history the idea of fellowship finds some place, but the element of progress was kept out and thus its doom was sealed. Buddhism gave expression to the idea of fellowship in its earlier stages. The Nirvana of Buddha was the swallowing up of the finite in the infinite which expresses the idea of fellowship in a certain form. Later the elements of dependence and progress were added, just as demand will sooner or later create a supply unless there is some artificial check as in the case of Islamism, but these elements did not exist in the original system and are clearly in the nature of after thoughts or attempted answers to a discovered want. In Christianity, which is the only really universal religion,—the only religion which has the universal purpose and quality, and has given a practical demonstration of its universal character, these three ideas stand out prominent as original essential constituents. In Judaism, which was typical and prophetic of Christianity, the God idea passed through three stages, as all Bible scholars hold. First we have revealed the God of power; this answers the feeling of dependence. Second, the Jehovah who knows the sorrows of his people; this answers the craving for fellowship. Finally we have the Jehovah Sabaoth, the Lord of hosts, under whose leadership the progress of the nation is unfolded. Here the desire for progress is met.

These elements so manifest in Judaism leap prominently into view in the New Testament. Christ, the foundation of the Christian custom, gave the fullest expression to them. He felt most deeply his own dependence on God, lived in closest fellowship with him, and constantly looked forward to his glorification, thus realizing the progressive order. He was a person of constant prayer, thus showing his dependence. He declared by word and acts that it was his meat to do the will of God and finish his work, thus showing his sense of fellowship and he kept his eye on the final goal for himself and for humanity, herein revealing the idea of progress. His teachings from first to last are an elaboration of these three great primary principles and the New Testament writers take up these ideas and enforce them by examples and precept in the most powerful way. The doctrine of three persons in the Deity contains these elementary ideas: God, the Father, is dependence, God, the Son, is fellowship, and God, the Holy Spirit, is progress.

It is to be noted and emphasized that the three principles enter simultaneously and originally into the Christian system. It does not start with one element and afterward engraft the others upon itself as the result of experience and newly discovered wants, as was the case of the other so-called universal religions, but these three great religious demands of the soul are clearly seen and provided for in the original constitution of the system. This shows that he who knew what was in man knew how to provide a religion suit-

1. Permanent Elements of Religion, page

ed to his wants. He did not have to work tentatively, but from comprehensive original knowledge. Thus the Bible meets fairly, fully and satisfactorily this fourth demand.

5. The book of authority in religion must reveal an authoritative person. The importance of personality as offering a model for imitation was treated under another head. But little need here be added. Is the true religion, the sound, satisfying religion, founded on dogma or personality? I answer unhesitatingly on a person. It is thus creed is translated into life and it is life that saves. By life morality is vitalized. Here and here alone the creed can be preserved. Give to the world teachings in a series of cold intellectual propositions and the door is opened to let in creeds innumerable. But when creed is incarnated it is necessarily interpreted by the life and thus it is preserved. A religion founded on a person will preserve the doctrine and morals of the person and if it be a perfect person both will be perfect. Under these conditions we have a perfect creed and a perfect law of life. Our belief in the person is our subjective creed and his character becomes our law of life. The power of personality is becoming better understood continually. The world is beginning to see, more and more, that success in any line of activity resides in some personal head. It is the man that succeeds and not a set of rules or a dogmatic system. The Bible meets this condition. It presents a person. Jesus of Nazareth fills the volume from first to last and his personality is the guarantee of success, "He shall see of the travail of his soul and shall be satisfied." Our Heavenly Father is providing a religion founded it on a perfect, and hence on a divine, person. Therefore it is declared: "His life was the light of men." Here is the objective creed and when the Christian world fully realizes this, divisions will have to come to an end. Speculative theology will no longer divide, as will forever be the case so long as the church is supposed to be founded on abstract propositions. The one faith will be a personal trust in him. The code will be the Christ life, and Christianity the reproduction of that life. This carries with it the idea of resurrection. The perfect person must be divine, and a divine person cannot be holden of death. If he submit to its power for the accomplishment of his wise beneficent purposes it must be but temporary. He must come forth, otherwise the claim to divinity would perish. Here the Bible again meets the test demanded. It presents a person triumphant over death as the object of faith. The most prominent theme of apostolic preaching was the resurrection of Christ and it was declared to be a doctrine absolutely fundamental to his religion. On this was based the doctrine of the general resurrection of the dead. It is safe to say that no religion will ever satisfy man permanently that does not teach immortality. The full measure of progress that man craves can never be had this side of the grave.

6. The book of authority must present a religion that possesses universality. This has largely been discussed under the head of adaptability, but I wish to add that it must not only show adaptability to every nation, but to every creature and it must cover the whole of life, the dark side as well as the bright side. Depravity is a terrible fact that must be reckoned with. Three remedies, as Carpenter shows, have been proposed.¹ Knowledge has been suggested as a sufficient remedial agent, but experience shows that while knowledge may reveal to us what duty is it does not furnish the impulse to do it. Altruism is offered as a remedy and

certainly this does lead to higher and broader service and furnishes a sympathy with goodness which knowledge does not supply, but unsupported it has shown itself to be too weak to cope with the selfish propensities in man. Much in this direction is expected of the upward sweep discoverable in the world and this may in a general way make for righteousness, but it fails to recognize the dark side of life. Suppose it can be shown that increasing knowledge, altruistic feeling and evolutionary drift result in a general uplift from age to age, what becomes in the meantime of the ignorant, the vicious, the weak, those who are unfit to cope with the adverse forces in the world. Only the fit can survive. The survival of the fittest is a gospel void of mercy. The weak must perish. Is it too much to ask that the book of authority in religion must have some message of hope for the fallen; that it must have some answer for the cry of the soul burdened with sin. Evolution may point to a golden age, but the great mass of mankind must perish. Surely the book of authority must do better than this. It must show a way to lift up the fallen, strengthen the weak, regenerate the vicious. It must not cast them into the trenches over which the fortunate few shall march to victory, but it must lift them up and bear them onward as a part of the victorious army that shall finally sweep through the gates into the celestial city. This demand the Bible grandly meets. The prophet declared "The bruised reed (the Messiah) will not break, the smoking flax he will not quench," and his life and teaching abundantly fulfill the gracious prediction. But it must also be universal in its power to appropriate the good. It must recognize all things made by God as contributing to the good of man and it must be able to appropriate and use all truth as well for man's upbuilding. It must reveal an omnivorous religion quick to see and swift to appropriate. It must not be a religion that is fearful, suspicious, going through the world shying at everything it sees like a timid animal, but, conscious of its own integrity and power, giving hospitable entertainment to all truth. No great religion has been wholly without good. No influential philosophy has been entirely false. Buddha taught that the highest good consisted in becoming superior to the things of the world, Mohammed exalted the spiritual God, Epicurus plead for the beauty and gladness of life, Zeno taught self-control. All had a morsel of truth. Their faults lay, in part at least, in what they did not have and the undue emphasis placed upon factors good in themselves when set in their true relations to other truth. The book of authority must create a religion that can absorb all true moral and religious, yea, social and economic truth, for it must have to do with the life that now is and that which is to come. It is not so much a question of priority in statement as of discriminating judgment, piercing vision, instinctive recognition of the good and true, and the willingness to use it for the accomplishment of its high ends. That Christianity does this is evident both from its teachings, its spirit and its history. Paul declared "All things are yours, whether Paul or Apollos, or Cephas or the world or life or death or things present or things to come, all are yours and ye are Christ's and Christ is God's. That her spirit is friendly to truth is shown by the fact that she has become the foster mother of education during all the Christian centuries and to-day a nation's enlightenment is in direct proportion to its Christianity. Her

1. Permanent Elements of Religion, pp. 216-225.

motto is "Prove all things, hold fast that which is good."

7. The book of authority must reveal a religion whose central principle is love.

Back of all right thoughts there must lie the impulse to put them into practical use. Back of the principle of sacrifice must lie the vital principle that insures its continued operation. Man must have not only right intellectual conceptions, but the inspiration of goodness. You cannot make a true father, mother, patriot, friend, by simply inculcating proper intellectual conceptions concerning the respective duties that belong to each. Such a father may grow tired of the sacrifice demanded. Such a mother may abandon the cradle of her suffering child. Such a citizen may forsake his country in the hour of peril. Such a friend might fail in the hour of need. Something more is required to keep the father faithful during days and months and years of arduous toil, to tie the mother to the cradle during the long, weary night watches, to hold the soldier in line of battle when death stares him in the face, to retain the friend at the bedside of suffering friend even at his own peril. What is this needed something? There can be but one answer. It is love. "Love is the golden chain that binds," "Love is the fulfilling of the Law," "Now abideth faith, hope, love, these three, but the greatest of these is love." The religion that will hold humanity permanently in its grasp is a religion whose essence is love. This idea must pulsate in the book of authority like the life blood in the veins. Its benign countenance must beam forth in its every page. No book that lacks this great principle will ever speak with the voice of authority to universal humanity through all the ages. The Bible squarely meets this test and justifies its claim as the book of authority.

HAPPINESS.

GEO. A. CAMPBELL.

O, blessed gift of God, let me not seek thee in the low pleasures of the body! for there thou dwellest not. Let me not seek for thee in the devious ways of the world; for there thee I would seek in vain. Nor let me seek, O, Happiness, for thee in high spheres; for I have learned that thou dost often find thy home in lowly places. I know where I found thee, and thou abidest there still, even in the will of God. There I will seek thee. Nay, already I have offended thee, for thou art elusive to the seeker. I shall seek the divine will, there thou wilt come as his angel of sweet benediction.

Thou hast many names. Jesus called thee Rest and Peace. Paul called thee Contentment. The Disciples called thee Joy. Epictitus called thee The Inner Light. à Kempis named thee The Cross. Wordsworth sang of thee as "The Godhead's most benignant grace." But thou hast only one way, the way of God.

I would know the law of thy coming. Canst thou not come to him whose universe is chaos? then let mine be a universe of faith. Canst thou not come to him who longs to acquire the impossible or the great? Then let my mouth be permitted no word of complaint. not abide with him who converses much about his ills? then let my mouth be permitted no word of complaint. Canst thou not always come attended by effulgent rays of day? then come to me even though darkness must overwhelm. Canst thou not come to him who goes away from his brother? then let all men be to me as myself. Canst thou not come to him who is seeking thee? then let me seek only duty and God. And thou the friend of all the good, the inspiration of every hal-

lelujah, thou blessed gift of my Father, wilt be present to shine the peace of thy countenance on my union in fellowship and communion with him.

CHURCH EXTENSION.

H. H. PETERS, WASHINGTON, ILL.

During the last eight years I have preached in various parts of Illinois and have seen many churches come up in a night and pass away in less time. If this be true in Illinois where we are strong, what must be the condition in the great North, West and South, where we are in a great measure a pioneer people? If we cannot house our people must we limit our preaching? This is not a fair question. We must not limit our preaching and must house our people. The hands must not turn backward. We are under obligations to strengthen our "house-building plan" so that we can make permanent the work of our evangelists. All who have obeyed the gospel and united with us in the restoration movement appeal to us. We cannot plead ignorance, for Bro. Muckley has sent out these calls until they are heard from one end of the land to the other. The entire brotherhood has heard and must know the needs. It cannot be that our failure in this work is due to weakness in faith in the methods and management of the Board of Church Extension. The work is business-like and commends itself to the good judgment of men who think. Five hundred and eighty-five churches have been built by the Board of Church Extension; 205 of these have returned loans in full to the board. Over \$190,000 has been paid on returned loans and interest. This is a great record. It is said that energy is never lost. I have sometimes almost doubted this. But in our church extension work this is true. The money is never lost. It goes on and on. This is perpetual motion, even in religious matters. Our churches are not doing their duty in this line of work. We are surprised and amazed to learn that only 1,202 out of 10,260 churches sent anything to church extension last year. And the amazement is even greater when we realize that only one in four of our 4,000 missionary churches gave anything last year.

I do not know that I can tell what the real trouble is. I am not an expert in matters of this kind. But as usual I think that I have a remedy. This is my personal method. It may be neither endorsed nor adopted, but so long as it works I am satisfied. Many preachers and churches are purposeless. I know from experience. They begin the year with no plan and end it with nothing but confusion. There is much to confuse and bewilder the church and the preacher if he does not keep his head cool and his heart warm. There are so many worthy causes among us; there are so many appeals. The church that cannot give much to the cause of missions becomes discouraged and will give nothing unless the matter is properly managed. Suppose a church can give but \$100 outside of its own community for the Lord's work. How shall this be given? The church can never become missionary by giving all to one line of activity. It is order and system that bring growth. I do not blame our secretaries for urging their respective fields of labor. If I were a secretary I should do the same thing or at least try it. It seems to me that it is best to begin the year with a program of missions. This should include all the causes we represent and that represent us. Raise all the money possible for each cause and raise more for each than was raised for the same cause the year before. In a few years any church among us will become

intelligent and loyal in missionary activity. This should be the aim of every preacher and church in our brotherhood. As I understand it, this is all our various boards ask of us. This kind of treatment will bring the Board of Church Extension to the position it should occupy in our religious work. For this and this only should all plead.

MY LITTLE SISTER IN FAR-AWAY CHINA.

LAURA DE LANY GARST.

"Now for a breathing spell, and then I must teach Jungma to do that darning." Taking her mending basket, Mrs. Macklin settled herself contentedly. It was not dainty hemstitching nor drawn work that engaged her attention. With a brood of four hearty children and a missionary's salary, she found too much homely sewing to do to admit of fancy work. The day had been so full. Warm weather was fast approaching. Being an ingenious individual, Mrs. Macklin had conceived the idea of making furniture for their simple summer home in the mountains, the material used being the packing boxes in which had come some of their stores from San Francisco. Designs were drawn by herself, but the Chinese carpenters required constant supervision.

Look at her as she sits where she will get all possible draft, for the day is warm. The soft white gown of inexpensive material and simple, graceful design, sets off to good advantage the rich brunette skin and hair—beautiful, indeed, though somewhat faded from fifteen years' residence in China. "Far too pretty to be a missionary," many friends had complained when news of her marriage came back to the United States, for Dorothy De Lany had gone abroad with her mother to visit her sister a missionary in Japan, and been captured by the bright and competent physician, Dr. Macklin, a missionary in China. Some had prophesied this "fate" for her when she sailed away, but she laughingly retorted there was no danger of her ever becoming a missionary! She was just out of school, bright, beautiful, winsome, with never a thought but for the joys of the present. Some sorrows had swept over her young heart, but she had fled from them in terror. Sorrow and care were for old people. "She would be young! She would be free!"

Settled in an isolated work on the "foreign field," she had ample time and material for reflection. In the midst of her busy life little thought had been given to missionaries. Perhaps vague visions had flitted through her happy mind in which the predominating figures were wan, pale faces confronting savage dark ones; weary brains wrestling with stupid grammars and lexicons; hungry hearts longing for old companionships; wholly uncongenial surroundings, destitute of the ordinary comforts of life. The thought of a bright social life and endless variety had scarcely presented itself to her. Young and vigorous, with a mighty enthusiasm that hitherto had spent itself on busy nothings in society when not absorbed in school work, she entered briskly into the cares and pastimes of the new home. There were many things to do. Her sister's "out-of-style" garments needed refashioning and brightening, and she was surprised to find she could readily adapt herself to this new duty. Various household cares, looking after the little niece and nephew, exercise, receiving and returning calls among the Japanese, her large correspondence and reading made the busy hours fly with marvellous rapidity. She loved to watch the faces of the Japanese women in the

Bible classes and see the dull, expressionless look give place to a happy one when some specially sweet and helpful passage was explained to them. Finally the critical illness of one of the converts from heathenism absorbed her. The sick one—mother of a large family—a widow, lay on rude comforters on the floor, as was the custom of the poor of her land. The children, just as loving and solicitous as though they had the wherewithal to provide the relief and comfort they so longed to give the sufferer, were tireless in their ministrations. The end seemed drawing near. Dorothy and her sister seated themselves on the mats during a morning call. The sick one wished a song. "Gates Ajar" was her choice and she desired to join in the singing. Though in great pain and weakness she insisted on being propped up and adjusted with great difficulty the clumsy spectacles. The quavering voice was sadly out of tune, but the light from the heavenly portal shone upon her face.

"Beyond the river's brink we'll lay
The cross that here is given,
And bear the crown of life away,
And love him more in heaven."

Dorothy, unable to join in the strange foreign tongue, wiped her eyes. Methinks the joys of an evening party seemed dim to her in comparison with this ministering to a dying sister. "Mission work" was a continual and happy surprise to her. She never wearied of going with her sister on errands of mercy to the sick and afflicted. The acquiring a difficult language and preparation of sermons she found to be but a small part of a missionary's life. Pleasant little "tea parties" given in her sister's home, broke the ice, and led to further acquaintance and oftentimes substantial work with those who could not possibly have been persuaded to come to "meetings." Then there were charming little "go-chiso" (Japanese feasts) given in honor of mother and daughter in the pretty native homes. Delightful friendships were formed. Some pretty school mistresses, as much attracted by Dorothy's piquant, affectionate manner as she with their quaint and charming Orientalisms, would have the pictures of these Occidental friends in the Japanese costume, and were more than delighted to be arrayed in American gowns and "sit" for theirs.

Dorothy's was an unusual experience, for she had almost no foreign associates, there being but few missionaries where her sister was located. Few indeed have so good an opportunity to judge of the responsibilities and possibilities of the missionary. She became more and more enthused over this life with a strange people, and as she acquired somewhat their "point of view," recognizing their needs, she determined to be useful while she remained among them, and settled herself to a study of their religions and language. A great desire was filling her loving heart to bring some genuine and eternal light and comfort into their lives.

She had been a Christian for years, though latterly, through the influence of environment, just a little more in the conventional way of the fashionable majority, perhaps, than with ardor and consecration. She felt, however, that "old things" had passed away; she could never again be as she had been. As is always the case, genuine Christian activities stimulated a desire for a closer walk with God, and more practical service for humanity. It was when her views were changing so rapidly that the Doctor appeared on the scene.

(To be continued.)

EVANGELISM.

B. B. TYLER.

THE CHRISTIAN CENTURY of September the eleventh came to me this morning. Two articles at once arrested my attention. They are entitled: "Patience in Evangelism," and "A Wider Evangelization." If you please reprint the following from the first article named:

Our churches are supposed to be deeply impressed with the necessity of keeping themselves free from the sin of receiving the "pious unimmersed." We hope that the obverse side of the shield may not fail to receive some regard, and that we shall be saved from the even greater danger of harboring the impious immersed. Without in any sense departing from the historical position which the Disciples have maintained regarding the duty of the church to Christian baptism, it is but a mild statement to affirm that a church receiving the pious immersed would be in even less jeopardy of losing its spiritual estate than one which neglected its duties of instruction, received into its membership those wholly unprepared for the Christian life and permitted them to remain in this state of ignorance, indifference and spiritual death.

These words ought to appear in majestic capitals. At this point there is a very real danger. There is far more peril to the churches from the reception of the unpious immersed than there is from the reception of the pious unimmersed. It is about time for THE CHRISTIAN CENTURY to publish "The Sunenburt Letter," with Alexander Campbell's reply, as they appeared in the *Millennial Harbinger* for 1837, p. 411. It will be well also to give some account of the controversy that followed.

I am especially pleased with the following taken from the article entitled: "A Wider Evangelization":

Without a question the work now awaiting the true evangelist is the one to challenge the finest talent of the church. Experienced leaders are needed. Wisdom and discretion must guide. Following such leadership an army ought to be soon in the field. And what a field for our young men! How ardently these, as soon as they are equipped, ought to press forward to occupy it. Is it not possible to inaugurate a campaign that will carry the banner of the kingdom with victory and honor to every needy corner of the land?

Incalculable injury to the Christian religion has come from unwisdom in the work of evangelism. The profoundest wisdom is needed in order to the successful prosecution of this transcendently important work. The best talent that the church has should be engaged in this service. There needs to be a radical change in the popular conception of the nature of evangelistic work. True evangelism is larger, grander, deeper, broader, more important, than is generally supposed. The evangelistic field is popularly supposed to be the place for beginners, and this is true if we are to continue the cheap, clap-trap evangelism with which the churches have already too long been cursed.

Excuse me if I make one more quotation from the articles above referred to. The writer says:

Whenever the next great revival comes, the Disciples ought to be ready to place in its very forefront the simple gospel of Christ, as the one thing needed by the church and the world. Indeed, they ought to expect that God will use the principles for which they stand, to inaugurate the greatest general advance movement of modern times. We ought to be watching the readjustments of religious thought now going on, with great vigilance; for in these may be discerned

the opening of doors of opportunity for which we have long prayed.

This is right. The "forefront" is the place for the Disciples of Christ. Their message is "the simple gospel of Christ." They ought "to inaugurate the greatest general advance movement of modern times." But to do this we must come to understand our place, position, purpose. Many of "us" do not.

Great themes, and fundamental, ought to be present in evangelistic meetings. Here are some sample topics:

"The Life of Christ"; "The Sinlessness of Jesus"; "Why Believe that He is the Son of God?" "Why Believe in the Bible as a Supernatural Book?" "What the Bible is Not, What it Is, How to Use It"; "Sin and Salvation"; "The Superiority of the Christian Religion"; "The Personality and Work of the Holy Spirit"; "The Gospel of Christ"; "Christian Ordinances: Their Use and Abuse"; "What the Sinner Must Do to Be Saved"; "The Death of Christ"; "The Resurrection of Christ"; "The Reign of Christ"; "The Great Salvation"; "The Great Commission"; "How Can One Know that He is Saved?" "The Hope of the Believer"; "The Christian Religion and Daily Life"; "The Church: Its Nature and Mission"; "Is Christianity the Final Religion?" "The Work of World Wide Evangelization"; "Some of the Privileges of the Christian Life," etc., etc.

This is enough. A clear and strong discussion of topics such as are here named must do good in any community. But this course, this character of preaching, will place the work of the evangelist on an immeasurably higher plane than it is at present.

The evangelist ought to be a teacher. He ought to teach publicly and from house to house. He ought not to think of less than two or three meetings a day. Many of his meetings ought to be for Bible study. He ought to be a man so large as to lose sight of denominationalism. This is the way, one of the ways at least, to destroy interest in and devotion to mere denominationalism.

God help his people to be patient, persistent, intelligent and large in their evangelism.

EXTENDING OUR BORDERS.

G. A. GISH.

Extension! Extension! was the cry of the noble men that lead Israel of old. From stalwart souls in the Lord's army to-day there is sounded the same cry, Extension! They get it from him whom they follow. Yes, extend heaven's influence, song, salvation. Souls are begging for his light, love and mercy. But, O, the beggars unheard, starving, dying! While we beneath the shadow of his wings close our ears and hearts to the wails of the perishing millions on the desert wild and wide!

Sorrow filled I imagine the Savior speaking to many of us thus: I was hungry and ye gave me not of that life-giving bread; I was thirsty and ye pointed me not to that life-giving stream; I was a wandering stranger and ye said, wander on; naked and ye let me go on in rags; sick and even in prison, and ye visited me not!

What! have we been so careless? so negligent and unthankful? Yes. A thousand times. God knows. We who hold nothing but the true manna of life have not been so awake as those with perishing "isms." We have the grandest, greatest plea to which this sin-cursed world ever listened, and, by all means, this should make us the grandest and greatest of givers.

What say you reader? Listen. That servant which

knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required. To whom has he given more than to the Church of Jesus Christ?

With gratitude I thank my Christ for those men on the picket line who are appealing to true Israel to "Move forward, forward! Extend the borders of his kingdom to the very ends of the world! May they not cease to call until every man of us has presented our bodies a living sacrifice to him.

Let us begin to prepare for the offering for church extension September 7. And may every church roll up such a collection as will show they have heard and heeded the cries of the begging souls yet outside the fold.

Bell Plain, Ill.

THE NEED OF THE HOUR—MONEY AND THE CHURCH.

WILL F. SHAW.

Systematic and Proportionate Giving with Purpose and Plan.

Every Christian, as the Lord prospers him, should be a regular supporter of the church. He should take into consideration all its work, apportioning his gifts with an eye to the needs of every part of the field. In this the children of this world are wiser than the children of light. The government estimates its various needs, and every citizen pays his proportion for bridge and road, state, county, corporation and school tax. The duty of the Christian is no less. The wisdom that leads a church, say of 500 members, to provide and distribute \$2,500 to the work during a year should be backed by a loyalty on the part of every member to pay, according to ability, his part of the expenses for preaching, benevolences, house of God, etc. A Christian will no more hastily pay one-half or all his gifts to some one part of the work, as home preaching, church building or orphans' home, to the neglect of the rest, than will a wise householder invest all his money in sugar because it is sweet or cheap and leave his family devoid of fuel and clothing. Every part of the body must have its nourishment or all must suffer. Let every Christian approach his offering thus: "What does this church pay this year for preaching, district, state, national, world-wide, home work, church extension, benevolence, ministerial relief, house of God?" Suppose the amounts raised are as estimated in the accompanying table. The giver may be able to give any amount, as in the right-hand column, from \$1 to \$500 per year. His proportion for each work is such part of his entire yearly offering as that work is part of the entire amount to be raised by the church, say \$2,500; \$1,200 for home preaching (pastor and evangelist) means twelve twenty-fifths of every individual offering for that; \$150 for state, nation, district and church extension means three-fiftieths of every individual offering for that; \$150 for foreign missions means three-fiftieths of each individual offering for that; \$200 for ministerial relief and the poor and misfortunate means two-twenty-fifths of every single gift for that cause; \$800 for the House of God, janitor—pay him well—fuel, light, repairs, interest on debt (if any) means eight-twenty-fifths of every member's gift for that. If I can pay more on any cause, well and good, but I cannot equita-

bly pay less than my proportions. Amounts and proportions will vary with the varying demands of every year and different churches, but the principle is general. Bear your part of every burden, and bear it regularly. The wisdom that provided for the poor weekly, I. Corinthians, 16:2, is exemplary and commendable in all church finance. As a rule those who follow this plan grow in ability to give and in the joy of purposeful giving. The intelligent giver becomes the "cheerful giver," loved by the Lord. The systematic and proportional giver almost universally "holds out faithful."

Systematic and Proportionate Giving.

This outline was for a congregation of 500, with large debt and repairs on hand. SCRIPTURE STUDY, II. COR. 8th and 9th Chapters.

GOSPEL PREACHING.

Home.	State and Nation	World Ev.	Benev.	House of God	Total
\$1200.00	\$150.00	\$150.00	\$300.00	\$300.00	\$2500.00
12	3	3	2	3	1
25	50	50	25	25	1.60
.48	.06	.05	.08	.32	5.00
2.40	.30	.20	.40	1.60	10.00
4.80	.60	.40	.80	3.20	20.00
9.60	1.20	.80	1.60	6.40	25.00
12.00	1.50	1.00	2.00	8.00	50.00
24.00	3.00	2.00	4.00	16.00	100.00
48.00	6.00	4.00	8.00	32.00	150.00
72.00	9.00	6.00	12.00	48.00	200.00
96.00	12.00	8.00	16.00	64.00	300.00
240.00	30.00	20.00	40.00	160.00	500.00

The Individual Offering, I. Cor. 16: 2; II. Cor. 8: 12, 13.

A SCHOOL FOR BIBLE TEACHERS.

MRS. DAVID OWEN THOMAS.

"I will never forget your class." This remark by Chas. Reign Scoville set me to thinking. The score of young women whom I have the honor to direct in their Bible studies do not, in the right sense of the word, constitute a class. They form, rather, the nucleus of a school for Bible teachers. The plan will work anywhere and is simply this:

The head of the class should be a married man or woman; the pupils young men or girls. The head opens the school term by teaching the lesson. At the first meeting a leader for the following Sunday, and also a leader for the next Sunday after that, is chosen. At the second meeting of the class the new leader takes charge and her successor distributes a dozen or more questions to the members. Each member of the class who is willing to do so thus, in turn, becomes a leader. In this way a week is always given to each leader in which to prepare the lesson questions and a week is always given to the class in which to prepare the lesson answers. Three (or six) months constitute a term. At the end of this time the head calls together the volunteer leaders and prepares them for an advance step. This is simply a direction to each of them to select a "promising girl" as her assistant. The leaders are thus made responsible for the training of the timid and bashful member who, so far, have taken part only in answering a single question each Sunday. Gradually the "promising girls" are given full leadership and the first leaders are, at the discretion of the head, formed into a class for graduation. Thus, by a progressive course of training, the Sunday school is supplied with teachers of a high grade, the superintendent's work is made lighter and the normal Bible school is of practical utility to a large number of young women who otherwise would cease to grow, because, by simply listening to a teacher, they would cease to exercise gifts that are in them.

BOOK REVIEWS.

Primitive Semitic Religion To-Day. A Record of Researches, Discourses and Studies in Syria, Palestine and the Sinaitic Peninsula. By Samuel Ives Curtiss, D. D., Professor of Old Testament Literature and Interpretation in the Chicago Theological Seminary. Fleming H. Revell Company, 1902. Pp. 288. \$2.00 net.

The author of this little volume gives us the results of his personal observations in the Orient during different visits, particularly those of the summers of 1900 and 1901, which, though brief, were especially valuable to him. In his journeys he studied the religious customs and superstitions of the Syrian peoples, more especially those of the Nusairiyeh and Ismailiyeh in Northern Lebanon. These most bigoted of all the religious sects of Syria he *assumes* have remained uninfluenced and "untouched" by either Christianity or Islam, and are consequently in the strictest sense the true religious descendants of the ancient Canaanites. This, however, in our judgment at least, is a very doubtful assumption, and can be trusted only in cases in which modern customs are found to have parallels in the Old Testament or elsewhere.

Other studies in Semitic religion, as is well known, have been made by Wellhausen, Bandissen, Doughty and especially by W. Robertson Smith in his epoch-making volume entitled "The Religion of the Semites," with all of whose works Professor Curtiss shows himself thoroughly conversant, and whose facts he supplements by personal observations, some of which are very interesting. But Dr. Curtiss has done more than follow former authorities. He has given us a veritable thesaurus of personal and missionary observations; for, as he frankly tells us, he availed himself of the knowledge of the most intelligent missionaries in Syria and Palestine. This fact makes his work particularly valuable.

He refutes the critical idea that the "sacrificial meal" was the earliest form of sacrifice, having become persuaded, through his travels, that "the shedding of blood" is rather the essential element in sacrifice. (p. 223). This view he further elaborates in the "Expositor" for August of the current year. Aside from this, however, and from what was already known about the religion of the Semites, his net contribution as a discoverer to our knowledge of early Semitic religion is less than one might at first suppose. His book does little more than *illustrate* the Old Testament, and throws amazingly little light upon matters outside. But even as an illustration only of biblical customs, it is valuable, and especially so as the author, through contact with the people, has given in a condensed and illustrated form what was previously unearthed by Wellhausen and Robertson Smith in Arabic literature.

As for the analysis of the book, the first five chapters are really introductory, clearing the way for the concrete examples which follow. In these he relates how extensively he traveled and how he was assisted by different missionaries, and attempts to prove the legitimacy of the "assumption" above referred to, upon which the chief value of his book depends. Chapters VI-IX are reprints from the "Biblical World" and the "American Journal of Theology," in which are discussed the "Conceptions of God," "Local Divinities," "Deified Men," and the "Physical Relation of Man to God." The chapters which follow treat of the "Moral Relation of Man to God," "High Places and Sacred Shrines," "Holy Men," "Vows," "Sacrifice" and the

"Use of Blood," all of which are presented in an attractive form and are calculated to interest the reader.

Comparatively few literary and typographical blemishes mar the excellence of the volume, the most notable of which being the lack of lucidity in the opening sentence of the second paragraph on p. 42, and the incorrect proof-text references on pages 74, 151, and 237. On the whole it is a valuable work.

*Individual Work for Individuals. Dr. H. Clay Trumbull, the versatile and venerable editor of *The Sunday School Times*, has rendered a real service to the Young Men's Christian Associations of the world and to the whole Christian Church by the publication of his experiences in "Individual Work for Individuals."

It has the peculiar charm of Dr. Trumbull's writings, with enough of the autobiographical to give it the flavor of his rich personality. Its incidents are drawn from his own varied experiences as an army chaplain, as a co-laborer with D. L. Moody in the Northfield Conferences, and as lecturer before the students in various colleges throughout the country.

The narrative of his own conversion, while employed in the office of the chief engineer of the Hartford, Providence and Fishkill Railroad Company, through the personal entreaty of an old and intimate acquaintance, ought to stir the hearts of all who read it to the privileges and obligations of friendship. It is a pathetic fact that we often fail of the highest privilege of friendship by neglecting to speak of the things of salvation to the ones most intimately associated with us. This little volume will do a good service to the cause of Christ by quickening our impulses to speak to our friends in passing, lest they perish out of the way. It also shows that the human heart is ever more approachable than we are disposed to believe. It is the personal touch after all that tells.

In answering the question, "Why is personal work so neglected?" Dr. Trumbull writes some pointed and pungent things, from which I quote a paragraph: "Pulpit preaching has had undue prominence among Protestants in comparison with other agencies for winning souls since the days of the Reformation. And modern pulpit preaching is more prominent as a monologue than that of the earlier Christian centuries. In the days of Chrysostom and of Augustine the preacher was readier to converse from the pulpit with the individual than is the modern preacher. In other words, modern preaching has neither the approval of high antiquity nor of practical reasonableness. * * *

"After all, it is the man to man work that tells. And because it is this work that is most effective this is the work that it is best to do. Even though it is less attractive work, as we look at it, and seems to others less important to be done, we must admit that the results are worth considering. As John B. Gough said of the one loving word of Joel Stratton that won him: 'My friend, it may be a small matter for you to speak the one word for Christ that wins a needy soul—a *small matter to you*, but it is *everything to him*.' It is forgetting this truth that causes personal work to be neglected."

*Individual Work for Individuals—A Record of Personal Experiences and Convictions, by H. Clay Trumbull, editor of the *Sunday-School Times*. The International Committee of Young Men's Christian Associations, New York; cloth, 75c.

The Bible School

THE NEW LEADER.

With this lesson a new quarter's work is begun, the first portion of which is devoted entirely to the career of Joshua and the story of the conquest of Canaan by the children of Israel. The remaining portion is divided among the books of Judges, Ruth and First Samuel, so that in general an outline is presented of the history of the Hebrews from the entrance to Canaan to the beginnings of Samuel's career.

The Book of Joshua, in which the lessons are now found for some six weeks, is closely related to the first five books of the Old Testament and forms the sixth book of the Hexateuch, as this term is employed by biblical scholars to-day. The Jews of the time of Jesus reckoned the first five books or the Pentateuch as constituting a unit, but it is impossible to separate the Book of Joshua from these without sundering ties of literary form and structure which bind them together and seem to indicate that in their present literary condition they represent the same period. What that date may be is one of the problems which literary criticism has not fully determined, but that it was later than the date at which the law received its final form is certain.

The date of the events recorded in the lesson cannot be set down with accuracy. The period of Moses is by most biblical scholars assigned to a period about twelve centuries before Christ. All attempts to date with certainty any particular year, such as that of the entrance into Canaan, are the result either of fantastic guesses or of a desire to appear accurate, such as a really careful Bible student will understand to be unwarranted. We owe too much to the general scheme of dates provided by Archbishop Ussher's chronology not to feel that it furnished suggestions such as could be offered in the imperfect condition of chronology in his day. Its chief fault lay in its extravagant attempt to be minute. Historical scholarship is likely to become more modest in statements of date as it becomes more competent.

As the nation lay encamped upon the plains of Moab not far from the fords of the Jordan it was clear that the time for action was near at hand and that a new leader was required. This leader was already present in the person of Joshua, the son of Nun, who had been for many years a faithful helper of Moses and was a member of the band of spies which searched out the promised land. He was totally different from Moses, having little of the latter's prophetic spirit, but being rather marked by the qualities of a good military commander. His character as reported in the book which bears his name is one of aggressiveness and courage, though not lacking in those qualities which have unhappily marked the military spirit of all ages.

The call of Joshua was the first step toward the new era following the death of Moses. The exhortation to courage and the promise of the divine presence were not unnecessary considering the greatness of the undertaking to which Joshua had been called. He was a new man in a most important place, and though his training had prepared him in some measure for his work, it was still a question whether he could succeed. No man who is called to a great work and who is really worthy of it can feel otherwise than hesitant when he is actually called out to assume its responsibilities. To feel no such hesitancy would be to reveal a character absolutely unfit for leadership.

To the new captain there were pointed out at once the opportunities and purposes of the nation. The land of their hopes was now to be possessed. No longer delay could be endured. Some of the tribes preferred to remain on the eastern side of the Jordan, but most were ready to pass over to possess the land. The limits of the land are set down in their ideal scope as embracing not only the actual Canaan and that of the subsequent ages, but as well the wilderness east of the Jordan. The territory far north to the Lebanon and eastward still further to the Euphrates, the whole region occupied in the opening of the historical period by the Hittites and of those westward to the Mediterranean they were to secure. It is a wider sweep than that seen by Moses on the heights of Nebo, though it does not stretch so far to the

south. It was enough, however, to point out the vast expanse of fertile land which now awaited the new race. If Israel did not come to occupy all these regions, it was its own fault. There were indeed times at which the nation filled in these ample proportions. Such times were those of Solomon and the second Jeroboam; but for the most part Israel contented itself with the small holdings to the west of the Jordan, and did not even secure permanently all of this territory, as it was certainly rarely that the Mediterranean Sea was approached by the tribes. It was mostly the rocky ridge of Palestine and the *shephela* to the west that gave a foothold to the nation.

There was not only the leader to be encouraged and a set of limits to be pointed out, but a law to be enjoined as well. Moses had spoken as the nation's first instructor, and what appear to be the embodiments of this earliest teaching of the nation are found in Ex. 20-23 and 34. In the latter chapter (v. 27, 28) we are told that after the covenant had been made between God and the people Moses was bidden to write these words. "And he wrote upon the tables the words of the covenant, the ten commandments." The statutes commanded by Moses at that time were, however, much more voluminous than the ten words, as the chapters noted record. Around such a nucleus and with the addition of later words, such, for example, as those spoken by Moses on the plains of Moab, the law gradually took form and was by the later Jews regarded as a single document. Whether the reference in the words of our text is to the ten commandments as the norm of all Israel's institutes or to such ampler writing as was already in existence is impossible to determine; but sufficient instruction had been given to provide the young nation with all needed direction, and to this body of teachings Joshua is directed to apply himself as the means of securing success. If one may relate the words of verse eight to the entire body of divine teachings which the Bible contains, the application of the words to our own present duty is direct. The later Jews, to be sure, made these words fantastic and burdensome by insisting that no one had the right to read any other book nor do any other thing than study the Word of God. Thus they rigorously forbade all reading of Greek literature in the times of Jesus; but it is not such an interpretation which the Christian seeks to force upon these words.

When Joshua had finished his interview with God he went forth to the active duties of his position. In this may be found the secret of all successful leadership. One needs to come forth from counseling with God to undertake the high tasks of life.

The Possibilities of Faith.

"All things are possible to him that believeth." So said the Master. And from that day to this we have been greeted with astonishing acts of faith. Men have attempted to perform strange things, have declared strange experiences, while the rest of the believing world beheld and wondered and mourned; wondered at the singular possibilities of faith; mourned that they did not seem to have it. There were those who could remove mountains, who had wonderful gifts through faith; but the main body of believing children do not seem to reach a faith, and they are sad, accordingly. Has it ever occurred to you that there might be some other truth—an infinitely greater truth—embodied in the words of Jesus, than simply the phenomena of acts? Is it not possible that the phenomenon of life, of character, is also suggested by the teaching? Peter urges additions to faith, and they run the whole circle of Christian achievement. It seems to me that the possibilities of faith in character development are greater than the possibilities of faith in performing wonderful signs or miracles. Great are the possibilities of faith when one can add to it virtue and knowledge and self-control and patience and godliness and brotherly kindness and love! Great are the possibilities of faith, for it not only helps a man to do things, but what is or far greater worth it helps a man to be somewhat. When one mourns his low plane of life let him be inspired by the divine ideal and promise—"all things are possible to him that believeth."—Baptist Union.

Five-Minutes' Sermon on the Golden Text.

PETER AINSLIE.

Be strong and of good courage.—Joshua used this expression three times in almost the same sentence as though it were the only thing necessary. It must be of great importance in the eyes of God. Human weakness is too frequently a failure. It is strange that timidity takes one into sin, but it is true, for people are frequently more afraid to do right than to do wrong. I meet up with men constantly who are actually afraid to start out to be Christians, but they evince no fear in living godless lives.

The necessary thing is to be strong, not your strength, but God's. Some days ago I was talking with a man who looked to be as strong as a lion—that was his strength, for a few days after he was lying upon the bed of sickness and he was as helpless as an infant. It was not that kind of strength that my text emphasizes. The God strength always makes one strong. Here is an emaciated form in the last days of a long illness. The man is so strong in faith and trust and hope that he forgets himself, forgets that there is no physical strength there to build upon, for he has God's strength. All his thought is moved by divine motives. He is the instrument and contented to be the instrument. God thinks, God promises, God commands and he who sees such circumstances lays off his weakness like one lays off a cloak and moves to the divine plans like tide's ebb and flow. Napoleon said, "Impossible" was not good French, and we who read God's promises must think there is no such word in the vocabulary of Christianity. Hear Paul say, "I can do all things through Christ who strengthens me." The utterance, spoken in such calmness and with such experience, makes us look at difficulties like mountains of smoke. They melt away before the breath of God. Be strong in God's knowledge and in God's power. But strength is of no value without courage. Be sure that you are right; then go ahead whatever it cost you. Do not care for consequences. I do not know the meaning of fear and I hope never to know it. The world's compensation is a poor thing by the side of the Christian reward. Calculations may do in the counting room, but they do not amount to much when we are striking out in our service to God. A site is to be taken in the battle that is waging and a hundred men volunteer to go to the rescue. They do not count their lives of any value. It is the conquest they are after. If any good comes out of wars, is not this lesson the chief thing—the splendid courage of manhood in strife? Where is God's army? Where are God's servants? Where are all the conquered fortresses? The time is short; the demand is great; the call is now. The richest history in the world is the history of Christianity. I know not whether any other history is worth reading, for what nation has risen to splendid heights without the seeds of heavenly truth? Scores of men and women, with the strength and courage of God, are standing at their posts, brave as Joshua and meek as Moses. Christ did not die in vain; the Holy Spirit did not come for naught, and the harvest is not a barren field.

Our Father, give us more of thy strength that we may be more courageous. Amen.

Pray for and work for fullness of life above everything; full red blood in the body, full honesty and truth in the mind and the fullness of a grateful love for the Savior in the heart.—Phillips Brooks.

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

A Searching Question.

Topic Oct. 5: Ref. John 21:15-25.

There are two or three searching inquiries in this chapter.

"LOVEST THOU ME."

To this Peter answered, as most of us might answer, "Yea, Lord, thou knowest that I love thee." I do not doubt that this impetuous disciples had a sincere regard for the Master. He admired him. He had, under the strong impulse of his admiration, and, moved by emotions he had not stopped to analyze, left his fishing nets and his old occupation and his home in Capernaum to follow the Prophet of Galilee. He had been the first to confess him as the Christ, the Son of God. But afterwards he had denied him with cursing. His heart was in a turmoil. He was torn with conflicting emotions. He had been the one to propose that they "go fishing"—go back to their old occupation, to the old manner of life. Because of the denial and the proposal to go fishing—because he was the natural leader among the chosen, by reason of his impulsive and passionate temperament, the Master who loved him, and yearned over him and prayed for him, would search his soul, and know the secrets of his heart, and the proof of his love.

Peter answered the first inquiry, or rather the first part of the question; but he hesitated over the second:

"MORE THAN THESE?"

These what? Why, the old fishing tackle, the old boats, the old occupation, the old associations and companionships, the memories of happy, humdrum life, the infatuation of the sailor for the sea—and that sea Galilee, girt about with hills, clear, bright, beautiful. All the poetry and passion of his former years were upon him, calling him back to his old life in Galilee. It was morning! They had just drawn in the net full of great fishes, an hundred and fifty and three. Peter had counted them, just a short time before. The enthusiasm of success was in his eyes, and appealing to his heart with mighty temptations. Would he choose Christ or these? And in many and modified forms the temptations come to us—every one of us. "Lovest thou me more than these?"—the enthusiasm of success in business or professional life? It's to the successful man that Jesus comes with this searching question as to Peter with the full fishing net. Young man with the bright prospects—full of the passion of success—the Master wants you. "More than these" is the measure of love that counts in the Christian life. Dear young people, the Master wants you, would search your hearts, and find the proof of your love.

"WHAT IS THAT TO THEE?"

"What shall this man do?" was Peter's inquiry as to the future of John, the disciple whom Jesus loved. It was not an unworthy question. But the thing for us to understand is that following Christ, serving him, is wholly an individual matter. The Master's answer, "What is that to thee?" is the answer to every question as to what others may do or fail to do. "Follow thou me" is the Master's final appeal. Let us follow Him. This is our discipleship. This way love and duty go.

A musician, brought to despair by the poor playing of a lady in the room above his own, meets her one day in the hall with her 3-year-old child and says, in a most friendly manner, "Your little one plays very well for her age. I hear her practice every morning."

THE PRAYER-MEETING.

SILAS JONES.

As ye go, preach.

Topic: Oct. 1, Acts 8:4, 26-40; Matt. 10:5-15.

The business of the Christian is to exalt Christ, whatever occupations he may choose as the means of earning a livelihood, he is laboring for Christ. What he has belongs to Christ. He is never so foolish as to think he can do what he pleases with his property. He uses it in such a way as to please Christ. In so doing he is preaching Christ to all whom his life touches, and he is always preaching. There is no vacation for him who would exalt Christ. A man cannot take a vacation from truth-speaking and still be a truthful man. He must never depart from the truth. The loyal disciple of Christ never finds a time when he cannot preach his Master. He may change his methods, but he will not cease to present his message.

The Lord said *preach*. But suppose the people are not willing to hear. Then they must be compelled to hear. The preacher has not done his duty when he speaks to those who love the church and honor its services with their presence. The man whose whole thought is given to the pursuit of wealth or pleasure must be compelled to stop and hear the word of Christ. All men need the gospel, whether they are aware of their need or not. Christ knows their condition and the servants of Christ know it. We are not at liberty to wait for an invitation to preach the gospel. The walls of indifference must be broken down. They will not fall unless they are made to fall.

Other difficulties besides indifference confront the preacher of the gospel. There is much active opposition. Wicked men know what will happen to their business when the gospel is believed and lived. They know well enough that greed and lust cannot remain undisturbed in the presence of Christ. Therefore they put every obstacle in the way of those who would teach men the way of life. In the past they have not hesitated to kill the men who thwarted their purpose and to-day they do not hesitate to kill. There are men in our own land who murder the defenders of strong manhood and pure womanhood. In the foreign field the adherents of ancient superstition resist every advance of the truth. There will be other martyrs to the cause of Christ in foreign lands.

The stronger the opposition the more zealous are the enlightened followers of the Lord. His orders are to march forward. The orders are not changed by the fact of opposition. Nor is preaching a matter of convenience with us. It may be with some of us, but it is because we have forgotten whom we serve. When we remember the Lord Jesus we want the world to see him. No matter what we do we uphold the principles set forth in his life and words. The wise man knows how to present the truth, and he will present it at the right time. But his wisdom will never lead him to hide the truth. His neighbors will not be in doubt at any time as to what his life means. He will also desire to preach the gospel in places where he cannot be in person. He preaches through others. His representatives are on every continent. A share of every day's earnings goes for the support of world-wide evangelization. He is therefore always preaching. Truly for him to live is Christ. He labors every day that Christ may be supreme in every human life.

People do not lack strength: they lack will.—Victor Hugo.

BARGAINS IN BOOKS.

The following list includes books either quite new or slightly shelf-worn, or used for a short time, but in excellent condition in every case. The first price quoted is the regular net cost price, the second is our price. They will be sent postpaid on receipt of the price, except those in sets, which will be sent by express or otherwise, at the cost of purchaser:

The Supernatural Book, Randolph S. Foster, \$3.00-\$0.80.

Historical Evidences, Rowlinson, \$1.25-\$0.60.

New Testament Critically Emphasized, Rotherham, \$2.00-\$0.75.

A Vacation with Nature, Frank DeWitt Talmage, \$1.00-\$0.65.

The Larger Christ, Geo. D. Herron, \$0.85-\$0.35.

Jesus Christ: His Life and Times, J. H. Vallings, Men of the Bible, \$0.75-\$0.50.

Quo Warranto, Henry Goodacre, \$1.25-\$0.75.

A Lay Thesis on Bible Wines, E. R. Emerson, \$0.40-\$0.20.

Parables for Our Times, Wolcott Calkins, \$0.75-\$0.45.

The Secret Place, J. R. Montgomery, \$0.75-\$0.40.

The Boy Problem, W. B. Forbush, \$1.00-\$0.65.

Judah's Scepter and Joseph's Birthright, J. H. Allen, \$1.25-\$0.60.

Through the Bible With a Guide, D. A. Holbrook, \$1.00-\$0.55.

Three Years with the Children, Amos Wells, \$1.25-\$0.75.

The Family a Necessity of Civilization, John B. Robbins, \$1.00-\$0.60.

Bible Tragedies, Geo. C. Peck, \$1.00-\$0.65.

Sunday Afternoons for the Children, E. Frances Soule, \$0.75-\$0.40.

The Veracity of the Hexateuch, S. C. Bartlett, \$1.50-\$0.75.

The Blind Spot, W. L. Watkinson, \$1.00-\$0.70.

Daniel in the Critic's Den, Robert Anderson, \$1.25-\$0.75.

Meyer's Commentary on James, Peter, John and Jude. 1 Vol. \$3.00-1.25.

The Life of Christ; A Poem. By Samuel Wesley. \$2.50-1.00.

The Everlasting Harmony. By Rose Porter. \$0.75-40.

Our Cause at Chicory. R. C. Barrow. Regular price, 25 cents. Prepaid, 12 cents.

Western Preacher. Maythes. Regular price, \$1.00. Prepaid, 40 cents.

Christian Psalter. W. W. Dowling. Regular price, cloth, 50 cents. Prepaid, 25 cents. Per dozen, \$2.40. Boards, prepaid, 15 cents. Per dozen, \$1.44.

A Lie Never Justifiable. H. C. Trumble. Regular price, 75 cents. Prepaid, 35 cents.

Mystery of the Golden Cloth. J. H. Hughes. Regular price, \$1.25. Prepaid, 65 cents.

Missouri Christian Lectures, 1883, 1884, 1885. Regular price, per volume, \$1.00. Prepaid, 35 cents.

Up-to-Date Sunday School. E. A. Fox. Regular price, 25 cents. Prepaid, 15 cents. This is an admirable treatise on the Sunday School by an up-to-date Sunday School worker.

Christian Union and the Present Crisis. Prof. H. L. Willett. Regular Price, 75 cents, in superb cloth binding. Two copies, \$1.00.

THE CHRISTIAN CENTURY

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Nothing but clean business and reliable firms advertised. Rates given on application.

Communications—

Articles for publication should not exceed one thousand words and should be in our office one week previous to date of paper in which they are to appear. News letters should be condensed as much as possible. News items are solicited and should be sent in promptly.

NOTES AND PERSONALS

F. N. Calvin gives up the church at Colorado Springs, Col., to accept the work at Santa Ana, Cal.

O. P. Shrout, recently of Kansas City, Mo., has been called to the church at Woodland, Cal.

A. R. Adams, Clarksville, Iowa, delivered an address at the dedication of the German Lutheran church at that place last Sunday.

Harry C. Holmes writes that C. A. Hill and wife of Canton, Ohio, are to assist him in a meeting at Fairbury, Neb. just after national convention.

L. H. Barnum reports two from the Methodist Protestant church at Horton, Kan. Audiences good and work moving success-ward.

F. D. Wharton continues to make good reports of work at Ingersol, Otto. They are now building a \$2,000 church. They raised \$700 for Church Extension.

The church at Princeton, where Brother J. G. Waggoner ministers, has just completed extensive repairs on the house, and the ladies are furnishing a new carpet for the auditorium.

S. F. Rogers, Brook, Ind., reports twenty added at Pleasant Grove.

Brother Rogers will close his work at Brook with December and will be ready for new work after that date.

E. W. Yocum reports three young men as making the good confession at Ox Bow, Neb., on September 14. Brother Yocum expects to attend Missouri state convention at Springfield.

H. E. Luck, pastor at Gatesville, Texas, has been appointed chaplain of the state reformatory located at that place. Brother Luck is an earnest preacher.

R. S. Smedley, one of the evangelists for Oklahoma, has just closed a meeting at Bridgeport with eleven additions, seven by statement and four baptisms. Jno. Furgeson has been called to preach for them.

The Churches of Christ in Bureau county hold their county meeting at Yorktown, September 26-27, 1902. A fine program is out and a fine county convention is expected. J. G. Waggoner, Pres., Princeton, Ill.

J. A. Alkin in sending a list of subscribers to the Christian Century from Hamilton, Ont., says: "Brother Reed is our minister. He is a graduate of Hiram and is doing excellent work. E. S. De Miller, provincial evangelist, is to hold a meeting."

F. H. Lemon, Lake City, Ia., writes under date of September 20: "The dedication at Kamorr was a success and made the church happy. Two additions last Lord's day at Lake City. Our work moves along nicely. Large audiences."

R. G. Sears, minister of Pardeeville, Wis., has just closed a short meeting at Packwaukee, Wis., where he will also preach once a month. These are the only two organizations of our people in Central Wisconsin.

Packwaukee has a Bible school of about forty.

H. H. Jenner, pastor Howett Street chapel, Peoria, Ill., writes: "J. E. Lynn of Springfield, Ill., has been assisting us in evangelistic meetings for three weeks. We closed last night with thirty-one accessions, twenty-two confessions. The meeting was a splendid success."

W. M. Forrest of Calcutta has been spending the summer with his family at Landour, in the Northwest provinces. He describes it as a delightful place. Robert Mansfield is the latest addition to the Forrest family. He arrived July 14. Our congratulations to parents and son.

J. E. Lynn writes just as we are ready to go to press: "In next week's Century the transportation committee will be able to announce the route, time of connections and other arrangements for convenience of Illinois delegates who desire to help form a party to Omaha."

Wright and Wilkinson write as follows from Findlay, Ohio: "Meeting

here doing nicely. Seven added last week. Eighty saloons in this town of 20,000 inhabitants. One saloon for every 250 persons in the place—pretty thick, isn't it? No wonder the spiritual and moral tone of this place is at a low ebb!"

B. S. Ferall, Watseka, Ill., writes: "Took three candidates to Sheldon, Ill., for baptism yesterday, arrangements having been made with the brethren there for the use of their baptistry while our beautiful new edifice is being erected. The opera house services have been well attended thus far, yet there's no place like home."

Carlos C. Rowilson, recently of Indianapolis, has received and accepted a hearty call to the important church at Kenton, Ohio. An equally urgent call to the church at Berkeley, Cal., he declined, owing to the distance it would remove him from the center of our work. He begins his work at Kenton at once.

Grant E. Pike of Colorado City, Tex., who left Chicago for the South on account of Mrs. Pike's impaired health, says that she has not improved as it was hoped. They may have to go still further toward the gulf. Brother Pike has been spending much time in the

SOUR BREAD.**Annoyed the Doctor.**

If you get right down to the bottom of your stomach trouble it is wrong food, and the way to correct it is not by drugs, but by using the right food.

A physician in Barron, Wis., writes an instructive letter on this point. He says: "I am a practicing physician, 45 years old, and about 6 feet in height. When I began using Grape-Nuts last spring I weighed 140 lbs., was thin and poor, had a coating on my tongue, and frequently belched wind or gas and small pieces of undigested bread or potatoes, which were very sour; in short, I had acid dyspepsia.

"I consulted a brother physician, who advised me to eat about four teaspoonfuls of Grape-Nuts at the commencement of each meal and drink Postum Cereal Coffee. I had been in the habit of drinking coffee for breakfast and tea for dinner and supper. I followed the advice of my brother physician as to diet and experienced relief at once.

"Ever since that time I have eaten Grape-Nuts with sweet milk or cream each morning for breakfast and I now weigh 155 lbs., and am no more troubled with sour stomach. I am very fond of Postum Food Coffee and attribute my relief as much to that as I do to Grape-Nuts.

"Often when I am called out in the night to see a patient and on my return home I feel tired and hungry, I eat the usual quantity of Grape-Nuts before going to bed and then sleep soundly all night." Name given by Postum Co., Battle Creek, Mich.

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study of special questions in New Testament teaching and history, in addition to his pastoral work.

The editorial articles on a wider and deeper evangelism by J. H. Hardin are awakening a wide and deep interest throughout our entire brotherhood. The unanimity of sentiment in regard to the responsibility resting upon the Disciples of Christ to lead the Christian forces of America in a great evangelistic movement is gratifying.

Hill M. Bell, acting chancellor of Drake university, extends a hearty welcome to all delegates going to the Omaha conventions over the Rock island to visit Drake university. He says: "The Rock Island train gets here (Des Moines) at 9 o'clock. Our chapel exercises are at 10 o'clock, and a later train leaves at 12:10 p. m. This would give ample time for delegates to visit Drake university."

It is probable that T. C. Clark of Bloomington, Ind., recently of the University of Chicago, will be secured to take charge of the Second church at South Bend, Ind., which P. J. Rice, our energetic and successful pastor in that city, has recently organized. Brother Clark was for a time assistant to Dr. Ames at the Hyde Park church, and is well fitted to do an admirable work.

L. R. Thomas, Newman, Ill., writes: "The new church at Murdock was dedicated last Lord's day by L. L. Carpenter." Murdock is a mission with only a few members. Brother Thomas has preached for them the past year since they were organized. They have a beautiful chapel costing over \$2,200, and all the debt provided for. Brother R. L. Brown is now with them in meeting.

F. H. Sweetman and wife write from Griswold, Iowa: "We closed a splendid meeting at Grant, Ia., Sunday, the 14th inst. A new point. We organized with about thirty members ready for business and go ahead. Rented the Baptist church (a nice, large building) for one year, prospect of buying it reasonable. A pastor will be located. A bright future for the brethren there. Brother Gregg of Elliott, Ia., did good solid work in sermon. Great attendance."

J. B. Campbell, La Crosse, Ill., writes: "Our pastor, C. D. Haskell, closed a three weeks' meeting September 14. There were six confessions, and we feel that much good was done by his plain, earnest preaching. The singing was led by Brother C. R. Sealock of Eureka, Ill., who furnished his own books, the Christian Melodies. Brother S. is a leader of song of much ability and we heartily recommend him to any church desiring a singer."

Dr. Herbert L. Willett, the editor-in-chief of the Christian Century, Mrs. Willett and the boys, Floyd, Robert

and Paul, have been visiting at the home of Mrs. Willett's parents in Kenton, Ohio. Dr. Willett will attend the New York state convention this week and return to Chicago to preach next Lord's day. Dr. Willett, Mrs. Willett and the boys will visit friends in North Tonawanda, N. Y., before Mrs. Willett and the boys sail for Europe, where they will spend the winter and spring. Mrs. Mary Willett is also visiting Mr. and Mrs. Henry Price of Kenton, Ohio.

We give our readers this week the first chapter of our serial story, "My Little Sister in Far-away China," by Laura DeLaney Garst. If our readers take sufficient interest in this story to justify the expense we shall publish it in booklet form as a holiday gift book for our missionary societies. Let everyone read the first chapter. We hope to hear from many who desire to have "Our Little Sister in Far-away China" put in permanent form. A fine half tone engraving has been made of Mrs. Macklin, which will appear in the Christian Century as soon as the fine calendered paper we have ordered from the East arrives.

We regret exceedingly that the article by Brother Alex. McMillan was crowded out last week. The managing editor was absent delivering the convocation address at Eureka college, or Brother McMillan's article would have taken the precedence over other material. We hope our friends will reread the editorial written in reply to Brother McMillan's kind criticism. Let those who differ from editorials in the Christian Century express themselves. The Disciples of Christ are too large and vigorous a body of Christians to be guilty of uniformity of opinions in matters of Christian service.

We have been gratified with the evidence that our friends read the Christian Century. We were simply deluged with letters in regard to the offer of damaged books free. About twenty persons, some of them representing Sunday schools and churches, simply clipped the entire list and offered to pay the express on all the books we would send them. Fully a score of persons asked for the same books, mentioning them singly. The books were all asked for twenty times over by Monday morning of this week. We congratulate our friends who wrote us upon their appreciation of good books. This experience has suggested the idea of a quarterly second-hand book sale. What do our friends think of it?

Owen Livengood, Montfort, Ohio, reports additions for week ending September 17 as follows: Baptisms, 1-

SUBSCRIBE FOR The CHRISTIAN CENTURY

Special rate for old and new subscribers

ONE DOLLAR.

650; M. E., 27; baptists, 80; unclassified, 39; total, 1,776. Dedications, 4.

L. L. Carpenter, the veteran dedicatory, writes: "Last spring the cyclone that swept over Bellflower, Ill., wrecked the house of worship owned by the Christian Church there and left them without a place in which to meet. Brother Swift, their hard-working pastor, immediately inaugurated a movement to rebuild. The work was prosecuted to a finish, and on Lord's day, September 14, the minister preached the opening sermon, raised money enough to provide for all debts and dedicated the house. Brother Swift is the right man in the right place. God is greatly blessing his work of faith and labor of love."

Church Extension Receipts for Second Week in September.

CHURCH EXTENSION RECEIPTS FOR SECOND WEEK IN SEPTEMBER.

	1901.	1902.	Gain or Loss.
From churches	\$894.08	\$1,787.99	\$893.91
From individuals	334.10	228.25	105.85*
From Y. P. S. C. E.	37.50	15.00	22.50*
From Sunday Schs.	15.00	5.67	9.33*
Net gain			\$756.23

*Loss.

Seventy-five churches sent offerings the second week of September, 1901, and 167 the second week of September, 1902, making a gain of 92. The gain from the churches, you will see, is \$893.91. Let the gain increase each week. There is a loss from individuals, Sunday schools and Y. P. S. C. E., which cuts the net gain down to \$756.23. Individuals should pay on their pledges and the Sunday schools and Y. P. S. C. E. show gains.

Remit to G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

A CAT'S INTELLIGENCE.

Dumb Animals Can Scent Danger.

A cat will refuse to drink coffee, but will drink and thrive on Postum Food Coffee.

Mrs. Alice Gould of Maywood, Ill., says: "Coffee drinking made me very much run down, thin and nervous, and I thought I should have to give up my work."

"I was induced to try Postum by a friend who suffered four years from severe sick headaches lasting for several days at a time, who said that since using Postum Coffee she had been entirely free from an attack. I found that by making Postum according to directions it was equal to coffee in flavor."

"It is now six months since I began drinking Postum and I have gained 18 pounds in weight. It has built me up and I feel like a new person."

"We all drink it now, even to the cat, who is the pet of the family, and it is funny to see him drink his bowl of Postum Food Coffee every morning. We often try to get him to drink coffee, but he has the good sense to refuse it."

55
6.60

CHICAGO DEPARTMENT

Bush Temple of Music.

Two of the largest audiences so far greeted Brother Geo. F. Hall Sunday, 400 in the morning and 800 in the evening. This is an increase of fully 100 over last Sunday and is a good indication of the increasing interest taken in this work by the people of the community. Quite a number of Bible students from the Moody Bible institute are attending the service, and appear to be deeply interested in our movement for the restoration of Apostolic Christianity and our plea for union of all God's people. Brother Hall's evening theme was a lecture-sermon on the Bible, and was a hard blow at creeds and denominationalism, which aroused a great deal of interest.

Englewood.

Our pastor, Brother C. G. Kindred, is still somewhat indisposed, although improving gradually, and will spend the next few days at his old home, Lewiston, Ill., returning for the first Sunday in October.

Brother C. G. Cantrell filled our pulpit Sunday morning and evening, his morning subject being "Burden Bearing," and in the evening "God Be With Us and In Us," both being good, helpful sermons.

Brother C. A. Young of Christian Century will preach for us next Sunday, morning and evening. Everyone is cordially invited to come out and hear him.

At the Ashland Christian Church dedication on Sunday afternoon of the 14th inst. there was a liberal sprinkling of our Englewood members who were very much in evidence in the debt-raising which closed the service. Starting with the list of pledges, \$67.00, taken at our morning service, the Englewood subscription ran up to a total of \$105.00, which was a message of cheer for our pastor's sick room, as he had hoped that we would reach at least \$100.00. G. A. M.

Hyde Park.

Dr. E. S. Ames was elected by the I. C. C. as one of the trustees of Drake university.

The church was newly decorated and painted.

Mrs. Lulu Tyler Gates and Mr. Charles Herbert Seamons gave an excellent entertainment last Friday evening. Mrs. Gates read from "Mrs. Wiggs of the Cabbage Patch," and Mr. Seamons sang several selections. The house was full.

There were five additions by letter August 31 and six last Sunday.

Miss Orle Nye Abbott, our soprano, was married September 15 to Mr. J.

H. Jennison of Omaha, where they will make their home. The bride's singing has been greatly appreciated by the church, and she carries with her the heartiest good wishes of all. Our contralto, Mrs. Ella Tournier Meek, is also leaving this week for an extended visit and tour through the South and old Mexico. She will accompany her husband, Dr. S. E. Meek of the Field Columbian museum, through Mexico.

The good citizenship committee of the Endeavor society have arranged for a series of Sunday evening addresses. The first will be given by Mr. Oliver W. Stewart, chairman of the national prohibition committee, next Sunday evening, September 23. October 5 Mr. John G. Wooley will speak, and on October 12, Mrs. Oliver W. Stewart.

Metropolitan.

A larger audience than usual listened to Brother Scoville's sermon Sunday morning, which resulted in one addition.

Among the many out-of-town visitors was Brother Ireland, who is one of the elders of the Minneapolis church, where Brother Scoville conducted a successful meeting last spring. Brother Ireland assisted at the communion table.

Sunday, September 14, at 3 p. m., Brother Scoville dedicated the new building of the Ashland Avenue Church of Christ. Over \$800 was raised, although only \$500 was asked for. The Englewood Church of Christ contributed over \$100.

Sunday morning marked the commencement of a new contest in the Sunday school. The same general rules apply as in the one just closed. Miss Lydia Boehl is general of the "Blues," and Mr. Lawrence Cripe will marshal the forces of the "Reds." Great enthusiasm prevails.

Lecture hall was filled for the Endeavor meeting. The Imperial stringed orchestra favored the audience with two selections. After this meeting Brother Scoville gave a very helpful talk on how to become a Christian, and Brother W. W. Williams, who was a classmate of Brother Scoville at Hiram college, pronounced the benediction.

Monroe Street.

We are glad to report that the various interests of the Monroe Street church are looking up. Vacations are over, and the returned ones are falling in line with those who were so fortunate as not to be away, for the commencement of a vigorous campaign.

The pulpit is being supplied by Prof. Edward Amherst Ott, late of Drake university, now president of Ott school of expression, Fine Arts building, Chicago. He is delighting his hearers, who are of one opinion in regard to his powers as a thinker, instructor and orator. Sermons finer in sentiment or more nearly perfect in style are sel-



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dom heard anywhere, and they are attracting deserved attention.

There is a marked increase in attendance and interest at the Christian Endeavor meetings and in the Sunday school, particularly of young men, and these branches of our work that seemed to be lagging, are up and moving with new vigor.

It has been arranged to have the church open at all times, so that visitors may be received at any hour of day or evening and find a place of rest or recreation. There are reading rooms, play rooms, work rooms for the Ladies' Circle, bureau of information, and so forth. This "open church" feature has already proven its value and is expected to result in great good in many ways.

Jackson Boulevard.

In October Brother Bennett, one of our earnest young men, will open a mission on W. Madison street just west of Jefferson street, to be called Christ's Mission.

The Sunday school is steadily increasing in numbers and interest.

The Sunday services were all good. At the morning service a Persian brother, who is educating himself to go as a medical missionary to his own country, gave a short talk. One young man took membership with us.

At the C. E. meeting a letter was read from Brother Bert Atchison and wife, who are traveling in their Gospel wagon. They report much good work accomplished.

Brother Nichols attended the dedicatory service at the Irving Park church Sunday afternoon. A large audience gathered for the evening service and listened most attentively to the sermon on the subject, "The Marks of Christ." It was one of Brother Nichols' ablest efforts, and at the close a young man came with a letter to take membership with our

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congregation. At the close of the evening service the ordinance of baptism was administered.

North Side.

Prof. A. Young, editor of the Christian Century, occupied the pulpit at both services Sunday in the place of Brother Spiegel, who is holding a meeting in New Bedford, Ill. Brother Young delighted us with two spiritual and uplifting sermons, which were received and enjoyed by all present. It was a great pleasure for the older members of our church to greet and hear him again.

Our Sunday school is going to try the experiment of organizing a Sunday school choir, composed of scholars from the Sunday school. This work is in charge of Mrs. Alan McDaniels.

We were all saddened by the announcement that Mrs. Joel McCurdy had gone to join her Heavenly Father. She died of consumption at 2 o'clock Sunday morning at her residence, 685 Lincoln avenue, from which place the funeral will take place Tuesday, September 23, at 9 a. m. Brother Marion Stevenson will conduct the services.

Our church will give a farewell reception to Brother and Mrs. Wm. Brooks Taylor at the church on Monday night, September 29, to which the orphans of the city and their friends are most cordially invited. Our church is located at the corner of Montana street and Sheffield avenue. Take Northwestern elevated, get off at Fullerton avenue, walk one block west and one block north.

PROGRAM.

Thirty-third union meeting of the Christian Woman's Board of Missions Auxiliaries of the Christian churches of Chicago and vicinity will be entertained by the Evanston Church of Christ in Y. M. C. A. building, Orrington avenue, Evanston, Thursday, Oct. 2, 1902. Take Northwestern L to end of line, then electric cars to Davis street. Fifteen-cent luncheon will be served.

Morning Session, 10.

Devotional, Mrs. W. Cobb, Evanston.
A talk, "The Organization of a Woman's Missionary Social Union," Mrs. D. B. Richardson, Douglas Park.
"Missionary Map Study," leader, Mrs. S. J. Russell, North Side.
Business.

12:30-1:30, luncheon.

Afternoon Session, 1:30.

Devotional, Mrs. Whitney, Central.
Reports from convention.
Conference.
The offering.
Paper, "How Awaken the Latent Power of the Church Through Information, Inspiration, Realization," Mrs. Myra Pow Kenyon, Hyde Park.
Vesper service, Mrs. O. P. Spiegel, North Side.

Correspondence

EUREKA COLLEGE.

Eureka College has opened for business. We are at work. This may be a great surprise to those who know us best. But it is true. You see we are compelled to work here. This speaks volumes for the college. Hopefulness and cheerfulness beam from every face and good will reigns supreme among the students. Bro. Chas. A. Young of the Christian Century was with us and delivered the convocation address. It was a plain and straightforward setting forth of the general theme of education. It is evident that Bro. Young does not believe in "cheap" methods and ideals in education. He held that education does not mean the cultivation of one power or faculty, but the culture of the entire man, physically, mentally, morally and spiritually.

The attendance is much better this year than last. In fact we have an increase in attendance of 40 per cent over the first term of last year. Prof. B. J. Radford, who has been identified with the college for many years, says that our outlook is the most encouraging for years. The business department is coming to the front again. A Christian school is the place to secure a business training. About this there is no question in the mind of one who thinks about the matter. The study of the Bible is an important part of the work in Eureka. There are many who have the notion that none but ministerial students take Bible instruction. This is a mistake. Almost one-third of the students in the college take more or less work in the Bible department. This is looked upon as one of the regular departments of instruction. An effort is made to make the Bible a popular and living book. Eureka believes also in physical culture. Under the leadership of Mr. McBean, who is an expert in his line, our gymnasium is becoming popular. We need a new gymnasium and we will have it in a year or so, I feel sure.

There is an increasing interest in the cause of Christian education, and in Illinois there is a strong feeling that this interest should be centralized in our own Eureka. I have enjoyed the privilege of attending a county, district and state meeting of our people in Illinois within the last three months and the cause of Christian education has had a prominent place in the deliberations of each convention. Eureka college is more popular to-day than ever before, not altogether for what it has done, but for what it will be able to do. Eureka does not live on the memories of the past, but is facing the dawn. There is not an educator in our brotherhood



who stands above our President Hieronymus. He is admired for his enthusiasm, loved for his loyalty to the true and followed for his ability. The increased attendance is due to his leadership more than to any other factor. Many have been at work during the vacation, but his wise advice and able leadership have been the helps to do this work. But we have not reached our ideal. The little stone has been cut out of the mountain. We must keep it moving. It would take too long to tell all the needs of the college, but in general we need more students who mean business; more friends who will tell the story of Eureka's needs and talk her interests, and more money to increase the endowment. There is but little prejudice, but there is ignorance and indifference. Help us overcome the indifference and drive away the ignorance until every one of the one hundred thousand disciples in Illinois shall say with money and enthusiasm, "Eureka! I have found it."

H. H. Peters.

JACKSONVILLE, FLORIDA.

During the year our brethren have given \$923.45 as a special fund for Jacksonville. This sum should have been many fold larger. Our Jacksonville brethren are very grateful for the help received, but when we remember that they are a poor people, that they lost their household goods in the fire which destroyed their city, and yet, out of their deep distress, they have tried to build this house to the Lord, our brethren should come more liberally to their help. The denominational churches have responded to the cry of Jacksonville with larger liberality. "Inasmuch as ye have done it unto one of the least of these disciples, ye have done it unto me." Our Lord's cause lies wounded at Jacksonville, Fla. The disciples have poured all their oil and wine upon the gound, and yet it is not healed. I plead with

our brethren to come liberally to the help of the church at Jacksonville, that they may secure the Sunday school room at least in which to hold their meetings. Send all offerings marked, "Special for Jacksonville," to Benjamin L. Smith, Y. M. C. A. building, Cincinnati, Ohio.

THE OMAHA CONVENTION.

The national missionary convention begins on the evening of the 16th of October and closes on the evening of the 23d. As Omaha is so central and so easily reached the attendance should be large. The brethren living within five hundred miles should be present in great numbers. It may be some years before they will have this privilege again. It is always expected that the ministers and teachers and the most active workers in the different societies will attend. But the business men and the men of large means should make it their duty to assist by their presence and in other ways. The work of missions is the Lord's work, and he wants and solicits the help of all his people. Those who go to Omaha should go in the spirit of prayer; they should go determined to get all the good possible out of the convention. They should pray that this gathering of the hosts from all parts of the world may be so blessed that the work will feel the good effects of it for all time to come. Those who remain at home should also ask that the blessing of the Lord may rest upon his people in convention assembled and that he may use them for the advancement of the interests of his glorious kingdom. If all will do their part the convention in Omaha will mark an epoch in our work.

MANY BLESSINGS.

Christian Century: So many blessings abound with us that I cannot refrain from telling them. With the passing of vacation we find ourselves settling down to a very hopeful winter's work. Bro. Louis Lehman, a Sterling boy, spent his vacation in our midst, and preached a sermon of power and grace to a multitude of his friends, who may well be proud of him and his progress in his chosen calling.

Bro. Stephen Zandt of Canton, Ill., also a Sterling boy, paid us a pleasant and profitable call while visiting at his home.

Bro. C. W. Marlow and family have moved to Coleta, the mother church of much of this territory. 'Tis a good field, with a name for noble works to maintain. Bro. Marlow is the right man in the right place.

We hope that Erie will soon secure a successor to Bro. L. P. Kopp, now at the second church in Danville. Bro. Kopp has done a fine work at Erie, and this county misses his manifold labors.

The Whiteside county convention

will be held in Sterling Oct. 1 and 2. Many of our churches in the First district will hold revivals this winter.

Bro. Wm. Crum and wife, so well known by many Illinois brethren, have left for Texas, where they will escape the rigors of a northern winter. Our last prayer meeting service with them was an inspiration to holy living. Bro. Crum is senior elder at Sterling.

Prof. Silas Jones of Eureka was recently a welcome visitor among the members of this, his former pastorate. Coleta church will soon have a rally of forces. Pine Creek and Walnut will soon be in the midst of revivals.

There is much talk of Omaha convention in these parts. Miss Mamie Hoover of Sterling, the district secretary for C. W. B. M., is in much demand for her work. She will represent the interests of C. W. B. M. at the Berean county convention this month and the Whiteside county convention next month.

Sterling, Ill. W. E. Spicer.

DRAKE UNIVERSITY NOTES.

The opening days of the university prophesy a most successful year, with an enrollment exceeding that of any preceding one. The old students are returning and many new students have chosen the university as their alma mater. A change has been effected in many of the class rooms, through the addition of new paper and paint, and the rearrangement of the office rooms renders the equipment more nearly complete.

The students are glad to welcome back Professors Ross and Denny. After a two years' absence, spent at Harvard, Prof. Denny returns to take up the work as head of the department of Latin. Prof. Ross has spent a year in special study at the University of Illinois, and returned to the department of science.

The university is very fortunate this year in some additions to the faculty. Prof. Lewis W. Smith, the new head of the chair of English, is planning to make that course very strong. Prof. Smith has won a reputation and great favor as an author.

The Y. M. C. A. of the university is located in a new room, which is to be devoted entirely to the use of the association. The young men are fortunate in having secured Mr. Roberts, recently of Penn College, who, as inter-collegiate secretary, will give all of his time to the college associations of Des Moines. Through the employment bureau and book exchange, as well as in other ways, the association has given practical assistance to the students.

The young women of the university have been well provided for. A new cloak room has been secured for their use, besides three rooms on the main floor of the main building. These rooms constitute a nicely furnished rest room, and offices for the dean of women and the Y. W. C. A.

NEW BOOKS FOR OLD

We have opened a department in connection with our church song book business for the exchange or purchase of old song books. All churches and Sunday Schools wanting new song books can save money by writing us for terms.

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DORCHESTER, ILL.

Prof. Claude B. Davis comes to the College of Oratory from Franklin and Marshall College at Lancaster, Pa. Prof. Davis is a college man with an enviable reputation, and is planning for the enlargement of his department.

The college of medicine is fortunate in securing the services of Dr. Frank A. Ely as professor of physiology.

On the west campus of the university there has been erected a new training shed, which will prove a beneficial factor in Drake athletics.

Among the improvements about the university, the new histological laboratory and physical laboratory are noticeable for their splendid equipment.

Prof. Adams' successor, Dr. P. Gad Kitterman, is a specialist in anatomy, and is very efficient in that work.

After a summer spent abroad in traveling, Prof. Riddell returns to take up her work as head of the department of German.

MISSOURI BIBLE SCHOOL NOTES.

While the fourth Sunday in September is the Missouri Rally Day, yet if some Sunday in October will suit your school better, so be it, only keep the day, use the exercise furnished you free, and take an offering for Missouri state Bible school work and general home missions.

President Roosevelt very highly compliments the Bible schools of America on their annual rally in the interest of more enthusiastic and better work, and our schools are sending the President's letter to their pupils and friends, such being furnished by the Sunday School Times at \$1.50 per 100 sets. If your school has not held its rally as yet, use this means of attracting interest, a sure thing, and send it to parents, former pupils and friends.

The school at Leonard is one of the first in which your secretary ever did any work, when it was Old Antioch, and at my visit this summer found some that had been faithfully serving the Master all these years. But the school now in methods and interest is much superior to what it was then. J. B. Garnett is the efficient superintendent now. Allen C. Hitch, one of the Canton boys, is serving the brethren so devotedly that every department of the church is taking on new life. We owe much to these younger, sacrificing men.

Have you seen the Beginners' Quarterly? It is the result of the demand put forth by the primary teachers of the country and is now permanent and is intended for the "tots" in the primary department, and for whom a new and different course of lessons have been prepared. Do not fail to use them and begin now for you can begin at any time.

In the interest of our training work with the children, this office proffers to buy any of our congregations unfermented grape juice in sealed bottles at twenty-five cents a quart, or fifteen cents a pint. The stuff used

where I was some days ago was simply sinful and poisonous, hence this proffer.

Our work in South Missouri is not in the best of condition, and seems to be difficult to handle, the church at DeSoto being decimated constantly by removals, nevertheless carries on the struggle with its faithful and devoted soldiers, and I was glad to help them and counsel with them in the interest of souls, and we hope soon to see the work growing there. They deserve it.

Are you trying as a school to be numbered on the list of one hundred schools making the best record in the matter of having former pupils present on your Rally Day? If so write the S. S. Times, Philadelphia, and join the ranks of competitors and stand at the head of the class.

Antioch numerically is the smallest congregation in Marion county, but in good works it is one of the first, and the school has some of the peculiar hindrances caused by another element moving into their midst.

With all the improvements and changes in Bible school methods many things are just as apt now as twenty years ago, so that some of the normal books of the past are most serviceable at this time, and because a book is new is not always evidence that it is good or even acceptable.

The above is caused by many queries for some new book or methods and the new evangelists will largely have to travel the old road if they succeed.

Berea, Shelby, is another country school under the influence of Allen V. Hitch that has actively co-operated with our work, and is growing, too.

H. F. Davis.

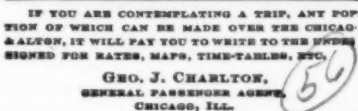
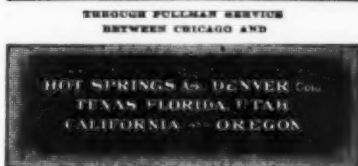
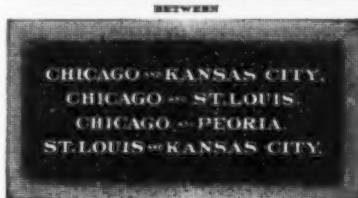
Holland Bldg., St. Louis.

THE LAST CALL.

The American Christian Missionary Society will close the books September 30th. We desire to appeal to our friends and the churches that have not yet remitted their offering, urging an early and prompt remittance. We shall need every dollar in order that our missionaries may receive their stipends promptly. Remit to Benjamin L. Smith, Cor. Sec., Y. M. C. A. Bldg., Cincinnati, Ohio.

BALTIMORE LETTER.

The summer sun withers all religious activities in the city and the first autumn frost kills out the germs of malarial fever and religious lethargy. The heart revives with the body's new vigor and church work takes its place by the side of the city's general industry. Now for nine months of continual work with no let up. Reunions, rallies and anniversaries fill these evenings as announcements that a new epoch has been made in this work and that crowds again fill the churches and the old story of a dying world and a living Savior is told with the same interest that has fascinated



the multitudes in ages past. It is the greatest theme in all human thought, and people will crowd to listen to it when sermons on strikes, sociology and politics do not count a farthing's worth. Jesus Christ is the only hope of the world. If you are sick, if you are worried about your finances, if you are abused, if you are in great trouble, he and he alone is the solution. "Is there no balm in Gilead," no remedy for our daily evils? "Is there no physician there," no teacher to apply the divine remedy? Both the balm and the teacher are here, for "the blood of Christ cleanseth us from all sin," and "whosoever will may come."

I am asked, "Is it possible for one to be a Christian who is in constant trouble?" and I might properly ask, Is it possible for one to be a Christian who never has any trouble? Sorrow is the great educator. You prayed for patience. It can only come by tribulation. It is the process by which patience is developed. You pray for a strong character. Then you must have temptation, for out of the conflict with temptation character is built. The Lord scourges every son whom he receives as the sculptor smites with his chisel every block of marble that comes into his studio. All hearts are wrong, and to be made right God must polish them.

"If I could only surely know
That all these things that tie me so
Were noticed by my Lord!
The pang that cuts me like a knife,
The noise, the weariness, the strife,
What peace it would afford!"

I wonder if he really shares
In all these little human cares,
This mighty King of Kings!
If he who guides through boundless space
Each blazing planet in its place
Can have the condescending grace
To mind these petty things.

It seems to me, if sure of this,
Blent with each ill would come such bliss

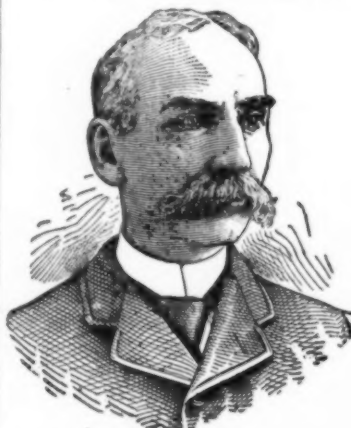
That I might covet pain,
And deem whatever brought to me
The loving thought of Deity
And sense of Christ's sweet sympathy,
Not loss, but richest gain.

Fulton avenue church in this city has led off with their fall rally. It was of their Endeavor forces. Other churches will follow. B. H. Melton, who has been pastor of the church in Wilson, N. C., for five years, has resigned to accept the pastorate of Marshall Street church, Richmond, Va., where he was invited about a year ago. The selection is wise. Bro. Melton has done a fine work in the old North state, and his coming to Virginia will be hailed with pleasure. He will preach his first sermon there Nov. 2d. Geo. P. Rutledge, Philadelphia, has sent out a circular announcing his lecture work for the fall and win-

Copper Cures Consumption

**REV. PARKER SAYS HE
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Noted Pastor of the Christian Church Tells How Close to Death Consumption Had Him and What Saved Him—Any One Can Receive FREE specially Written Books Which Explain Exhaustively the Cure and Prevention of Consumption by "Antidotum Tuberculose."



O. K. BUCKHOUT.

Chairman Kalamazoo Tuberculosis Remedy Co., (Ltd.); Member of British Tuberculosis Congress, Member International Association for the Prevention of Tuberculosis.

Last February Rev. J. R. Parker, pastor of the Christian Church in the little town of Niantic, Ill., was so close to death from quick consumption that few expected him to live, and he himself could not see many years before him. Three hemorrhages in two days is enough to kill almost anybody, and it came dangerously near cutting short the ministerial career of Pastor Parker.

But just when the future looked darkest he heard of the famous Copper Cure and straightway put himself into communication with the company and promptly received books and other printed matter telling how Copper in the form of Antidotum Tuberculose kills the germs that cause consumption and then builds up the constitution, doing away with all the coughing, spitting, hemorrhages, fever, and night sweats; creating lung tissue, flesh and muscle, and new, rich blood. Rev. Mr. Parker read, was convinced, and sent for the treatment, with the following results, as expressed in his own words. (Copy of original letter in Dr. Parker's own handwriting sent to all who send name and address to the company.)

The Kalamazoo Tuberculosis Remedy Co., Kalamazoo, Mich.:

Dear Sirs—During the last two years I had had a number of severe hemorrhages, and three within two days just before I began your treatment, but have had no signs of any since. A few days ago a gentleman from the country was telling some men in the store here that when he first saw me after I came here two years ago he went home and said to his wife: "Niantic will be without a preacher soon, for that fellow is going to die."

and I guess I would had I not used the "Copper Cure." Yours truly, REV. J. R. PARKER,
Pastor Christian Church, Niantic, Ill.

Let no one hesitate to send to the company for full information, which is gladly sent free. The address is Kalamazoo Tuberculosis Remedy Co., 277 Main street, Kalamazoo Mich. They will send you the most complete books ever written on the subject of consumption fully illustrated and telling all about the disease, how to effect its cure, and if you are predisposed to it either through heredity or contagion, how to prevent it. All this costs you nothing, so be sure and send your name and address to-day and you will learn how you, too, can be cured in your own home, just as Rev. Parker was.

"OLD UNCLE SIDES,"

As he is affectionately called by the people at Climax, Texas, is over 80 years old. He has won for himself the gratitude of men and women in his community by his advocacy of the merits of Dr. Peter's Blood Vitalizer as a remedy for blood and constitutional ailments. He is, as he himself says, "a living monument to the merits of the preparation." A proprietary remedy never had a more earnest champion. Personal experience means much. Dr. Peter's Blood Vitalizer is not sold in drug stores. It can be obtained through local agents or direct from the proprietor, Dr. Peter Fahrney, 112-114 South Hoyne avenue, Chicago, Ill.

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ter. Baltimore had a pleasant call last week from James R. McWane of Lynchburg, Va., who is the head of one of the largest plow works in the country. Bro. McWane was formerly pastor of the Hazelwood church, Pittsburgh, but to help his father, whose health was then failing, he resigned his pastorate and entered the present business. We are glad to know that he is thinking of re-entering the ministry. The pulpit needs men of just this type. The Disciples in Lynchburg have bought a handsome lot and as soon as their present property is sold they will begin building a church edifice to cost \$20,000. F. F. Bullard is pastor there. Peter Ainslie.

"UNION THROUGH EVANGELISM."

To the Editor of the Century:

Your editorial in this week's issue under the above caption touches a phase of our work which I have long desired to see brought more prominently to the attention of the brethren. Our influence upon the denominations has been incalculable, and he is surely a poor student of events who will deny that it is bound to increase. It seems to me, too, to be a natural outcome of present conditions that a man, or men, will shortly arise among us who may at least lead a movement that will awaken denominationalists to their error. Your correspondent may be right in prophesying that we will produce the Moody of the future. But this correspondent, approved by you, says concerning members of the denominations whom we may win to our broader Christianity: "I would tell them, as Jesus did the Gadarene demoniac, 'Go back and show your people what God has done for you.' I would have them stay in their own denominations and talk Christian union and do all in their power to imbue others with the idea and the effort to bring it about."

Now, if denominationalism is wrong, how can we advise anyone to formally adhere to it? Would it not put him in a false position? Can there be any justification for advising a man to remain a Methodist when we know that he is not in accord with Methodism? Even if it be granted that this course would most quickly accomplish the desired union, would it not be a clear case of doing evil that good may come? To me it even looks like sending enemies, or, if that is too strong a word, at least opponents, into the tents in the guise of friends. My impression of the work of the Campbells is that while they worked with the Baptists and Presbyterians, they believed themselves to be true adherents of these denominations, and therefore could conscientiously interfere in their affairs. Jesus did not advise the Gadarene demoniac, whom he had healed, to go back into the domain of evil spirits, but to go back among the Gadarenes. To make our case parallel this one, if I heal a Brookville denominationalist of his



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To Parents: The above offer is largely to test the ability of your boy. We will pay good wages for permanent agents.

denominationalism I must say to him: "Go back among the people of Brookville, your acquaintances"; not "Go back into your denomination." Christianity must always have its first application directly to the individual and the individual judgment and conscience must be satisfied before men can act in the mass. It seems to me that your method would be a direct reversal of this principle, for I cannot see how any man's conscience could allow him to remain in the Methodist church when he believes that all Methodists should become simply Christians. Perhaps I do not understand your position aright. If I do, am I not right in my conclusions? Yours fraternally,

Alex McMillan.

Brookville, Ind., Sept. 5, 1902.

SPECIAL NOTICE.

The annual meeting of the stockholders of the Christian Century Company will be held at the office of the Company, No. 358 Dearborn street, Chicago, Ill., on Saturday, October the eleventh, 1902, at 2 p. m.

WE WANT TO SEND

Free and prepaid to any reader of the Christian Century a bottle of Vernal Saw Palmetto Berry Wine. Only one dose a day perfectly cures indigestion, constipation, kidney, bladder and prostate to stay cured.

Write now to Vernal Remedy Company, Buffalo, N. Y.

The Genuine Saw Palmetto Berry Wine is made only by the Vernal Remedy Co., Buffalo, N. Y.

The Christian Work summarizes some results obtained by Dr. Charles L. Dana, a prominent physician, from his examination of 350 victims of alcoholism at the Bellevue Hospital. In all but ten per cent, drinking habits existed in one or both parents. In 210 cases, he found that about two-thirds began drinking before they were twelve years old, and practically all before they were thirty. During the four years beginning with 1887, 14,391 persons were admitted to the alcoholic wards in Bellevue, and of these only 3,909 were women. Dr. Dana places the average duration of a sot's life at fifteen years.

MARGARET CARTER BOWLES.

Margaret Carter Bowles was born four miles from Cane Ridge, Bourbon county, Ky., October 20, 1811. She was the daughter of Thomas and Kittie Carter, who emigrated to Kentucky from Maryland. Her early life was spent near Cane Ridge. It was at this historic spot that Barton W. Stone conducted a great revival 101 years ago the present time. As many as twenty-five and thirty thousand people attended these services, which had to be suspended because of the lack of provisions.

Sister Bowles united with the old Cane Ridge church in December, 1828, being at the time seventeen years of age. She obeyed the Gospel under the preaching of Jesse Bowles, an uncle of her husband, and was baptized by him. She was married to Anderson Bowles November 5, 1829. With him she came to Central Illinois in 1831. They first located in Sangamon county, near Springfield. Later they moved to Devitt county, where they made their home for many years.

She was the mother of fourteen children, seven of whom are now living. She has been a widow for ten years.

Sister Bowles had heard many of our pioneer preachers, among whom were William and Henry Parker, John and Joshua Irving, John Rodgers and William Marrow. She was well acquainted with Barton W. Stone and was entertained at his home near Jacksonville, Ill. She heard Alexander Campbell in Sangamon county, Ill.

Sister Bowles was intimately associated in the organization of some of our oldest churches in Illinois. She was a charter member of Old Union church, west of Clinton, Dewitt county, Illinois. This church was organized in June, 1833, under the trees of a grove. The desk for the Bible was made by placing a slab across two saplings that nature had fitted for the holy ministry. This was the manner of meeting in the summer time. In the winter they met from house to house and observed the Lord's supper and listened to the preaching or reading of the Word of God. Among some of the pioneers who preached for this church were James Linsey, Dudley Downers and Hugh and Walter Bowles. The last named preached extensively throughout Central Illinois and organized many churches. Old Union church disbanded several years ago and Sister Bowles took her membership to the church in Kenney, Ill., where she remained a member until she joined the Church Triumphant. Since 1893 she has made her home with her son, Robert, and his family in this city. They were ever kind and tender in their ministrations to her and were thoughtful of her every desire and comfort.

She passed peacefully away early Sunday morning, August 31, 1902. Like Mary of old, she went early the first

The Omaha Convention

In justice to yourself you should take the Rock Island when you attend the national convention of the Christian church at Omaha.

The Rock Island's rate will be as low as the lowest—one fare for the round trip. Selling dates: October 14 and 15 from Oklahoma and Indian Territory; October 15, 16 and 18 from ALL OTHER stations.

The Rock Island's tracks and trains are as good as the best. Dining car service is especially fine—breakfast and dinner on the A-la-Carte plan; lunch 50 cents—a great big meal for a very little money. Two fast trains daily from Chicago—Rocky Mountain Limited, leaving at 5:45 p. m. and making the 500 mile run to Omaha in exactly 13 hours, and Big 5, leaving at 10 p. m. and offering quicker time and better service than any other night train from Chicago to Omaha.

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day of the week to see her Lord. At the time of her death she was ninety years, ten months and eleven days old. Of this long time she had been a faithful Christian for almost seventy-four years. What a record! What a triumph! She was possessed of a remarkably rugged constitution and had enjoyed good health all her life. She was unfortunate, however, in losing her sight 29 years ago. Through all these long years of darkness she was bright and cheerful, happy and uncomplaining. All who became acquainted with her were impressed with her patience and sweet spirit. To know her was to love her.

She was long ago ready to depart and be at rest. It was her constant thought, and she often spoke of it to others. Her chair will be vacant, but

we should not mourn, for that which she long desired has come.

Blessed are the dead who die in the Lord, for they shall rest from their labors and their works do follow them.

L. E. Newcomer.

114 Honore St.

All social problems center in the sin problem.

The love is not faultless that falters at a fault.

The stream of life rises not above its source.

The nimble nickel has tripped up many a saint.

God refreshes the leaves by watering the roots.

The pulpit easily becomes a platform for pride.

3067

One Day at a Time.

We carry too often the burden that ne'er
Was meant for this day, nor the next
day to bear.

How often we borrow the ills we deplore,
And shrink from the woes that ne'er
darken our door!

Such worry's a sin; let's be done with
the crime,

By living one day, just one day, at a
time.

Then let to-morrows stand waiting, I say,
And deal with each when its name is
To-day,

The best preparation the future can ask
Is doing one's best with to-day and its
task.

Life's highest and best, that the peak we
must climb

By faithful footsteps—one day at a time.

The God-Ward Path.

Whatever is best in the universe
lies along the path of God-ward. If
we are traveling in the right direction
we shall be likely to find such things.
There may be also met or found on
that path many things that are a dis-
comfort and a trial to one. But even
those may prove in the end to have
been for one's advantage. The really
evil things in the universe, even
though some of them seem to be for
the time attractive, are on the path
away from God. Which course, in
view of this truth, is it best for one
to pursue in the present life as it is?
The Psalmist gives a suggestion on
this point:

"The face of the Lord is against them
that do evil,
But they that seek the Lord shall not
want any good thing."

It is better to find all good in the
path God-ward, even though there be
affliction along that way, than it is
to set one's face away from God, and
find God's face set against the one
thus traveling.

The Wondrous Power of Love.

Do we comprehend the power of
love, when it truly reigns in us; how
it encircles us with an atmosphere,
pervades those around us, melts down
resistance, soothes excitement? A
mighty love, showing itself in the
eye, in the voice, in the form, what
can it not accomplish? Should we
not raise ourselves to this state of
calm intenseness of love? No man
knows the measure of his influence
till this force abides in him. Christ's
life was a revelation of the spiritual
love which filled him. Such a love,
and such a life, should be sought by
us.

Quiet Thoughts.

It takes a great heart to be grateful
for little things.

Live not so much upon the comforts
of God as upon the God of comforts.

The mark of a saint is not perfec-
tion, but consecration. A saint is not
a man without faults, but a man who
has given himself without reserve to
God.

Those who love God are encom-
passed with gladness on every side,
because in every passing moment

they see and feel: Father's love; and
nothing of this world can take it away
or lessen it.

Love feels no burden, thinks nothing
of trouble, attempts what is above its
strength, pleads no excuse of impos-
sibilities; for it thinks all things law-
ful for itself and all things possible.

It is a great deal easier to do that
which God gives us to do, no matter
how hard it is, than to face the re-
sponsibility of not doing it. We have
abundant assurance that we shall re-
ceive all the strength we need to per-
form any duty God allots to us.

How Some Boys Get Along.

Fully 40 per cent of the students of
Columbia University earn a portion
of the money to take them through the
university, while 5 per cent earn
enough to pay all their expenses.
From Yale university come figures
fully as encouraging to the poor boy.

W. P. Kelly is a Detroit boy who
has some suggestions to make regard-
ing making money. He is 16 years
old and is employed in the office of
the United States Scenic Railway Con-
struction company, doing all the sten-
ographic work for the firm. He thinks
the surest road to making money for a
boy is through the learning of short-
hand and the use of the typewriter.
"At the same time," says he, "it im-

proves the mind and is a stepping-
stone to something better. I aspire to
be an expert reporter, but a large
amount of work lies before one who
would mount to that high place."

FIGS AND THISTLES.

A teacher is not a taskmaster.
Good things always grieve bad men.
Some men are born with the brakes
set.

An iron key may open a golden
door.

Heroes never see themselves in the
glass.

The vision is only for the seeing
heart.

Imagine an angel with a pipe in his
mouth.

The throne of grace is not a bargain
counter.

Sin is not essential to commercial
success.

Deep digging must go before high
building.

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The plan of churches supplying their members with religious papers is becoming quite popular and is destined to be a great boon to the churches that adopt it. We desire to encourage this plan. No paper in the brotherhood has made such rapid strides and come into prominence and favor so rapidly as has **THE CHRISTIAN CENTURY**. It is wide awake, newsworthy, up-to-date, helpful, and has the most scholarly and well chosen editors and contributors of the brotherhood. It is the peer of any paper among us, and is recognized by many as

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Church Services, Sunday Schools and Endeavor meetings should be made attractive and delightful. Nothing adds more to the interest and effectiveness of these services than the inspiration and power of new soul-stirring songs. No song book has ever been produced that so completely and admirably fills the requirements of our churches as does **Christian Melodies**. It has songs suitable for every occasion and for every department. It is especially well adapted to Evangelistic, Sunday School and Endeavor services, as well as for regular church purposes. It contains many fine solos, quartets, etc. has many of the most popular hymns that have been in use, besides the large quota of up-to-date songs by the ablest writers. Its extraordinary merit is attested by its unprecedented reception. Everyone who uses the book is delighted with it. From every quarter come words of highest praise and commendation. The testimony of musicians, singing evangelists, and all who have used it, is unanimous in pronouncing it without exception or reservation the best all purpose book that has been produced. It is mechanically perfect, neat, artistic and durable. The selling price is \$20.00 a hundred, \$2.50 a dozen, not prepaid. Single copy, post-paid 25 cents. Already hundreds are enjoying the benefits of these powerful agencies in Christian work, and we hope to supply a still larger number and add **10,000 new subscribers to THE CHRISTIAN CENTURY** through our most Remarkable Premium offer, whereby churches may obtain

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The above offer is for **NEW SUBSCRIBERS ONLY**. So many appeals have been made to allow renewals to count in the club, we have decided to present here conditions upon which old subscribers may be included: **All Arrearages Must Be Paid in Full, at the Regular Arrearage Rate, and One Year in Advance, And For Every Renewal Subscriber Included 25 Cents Must Be Added.**

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In October the Christian Century will be greatly improved mechanically, and a strong series of articles will be prepared by the best writers. The following are only a few of many special features, in addition to the regular editorials and contributions.

Pen-Pictures of the Pioneers.

by Herbert L. Willett. A series of brief but graphic pen-pictures of the men who have made the history of the Disciples of Christ. These sketches will be accompanied by fine pictures of the men who have pleaded for Christian union upon the apostolic basis.

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No subject is more timely than **authority in religion**. The Cleveland Congress Papers discuss this subject thoroughly from every view-point. The writers, President E. V. Zollars, H. O. Breeden and others, rank among the leaders in Christian thought and activity.

Union Through Evangelism

Strong emphasis will be given to a wider and deeper evangelism in which the Disciples of Christ are logical leaders. J. H. Harden will have especial charge of this department. Articles by H. L. Willett, H. O. Breeden, and a number of successful evangelists.

Many Other Features

E. L. Powell will furnish a fine series in his own inimitable style, on "The Democracy of Christianity," "Is Art Declining," etc. George A. Campbell will give studies on "Great Devotional Books." J. P. Rice will write a series on "Honoring God." "The Joy of the Christian Life" will be a series from the fine literary pen of Geo. H. Combes. The articles by Errett Gates on the "Philosophy of Our History" are already creating much interest. Mrs. Ida W. Harrison and Prof. Annie R. Bourne, of Lexington, Kentucky, Mrs. David Owen Thomas, of Minneapolis, and other cultured Christian women are among our contributors. President B. A. Jenkins, Oliver W. Stewart, W. T. Hilton, Frank W. Richardson, B. B. Tyler and a score of others we hope to mention later, will write. North, East, South and West will be symmetrically represented. In view of these special features we make

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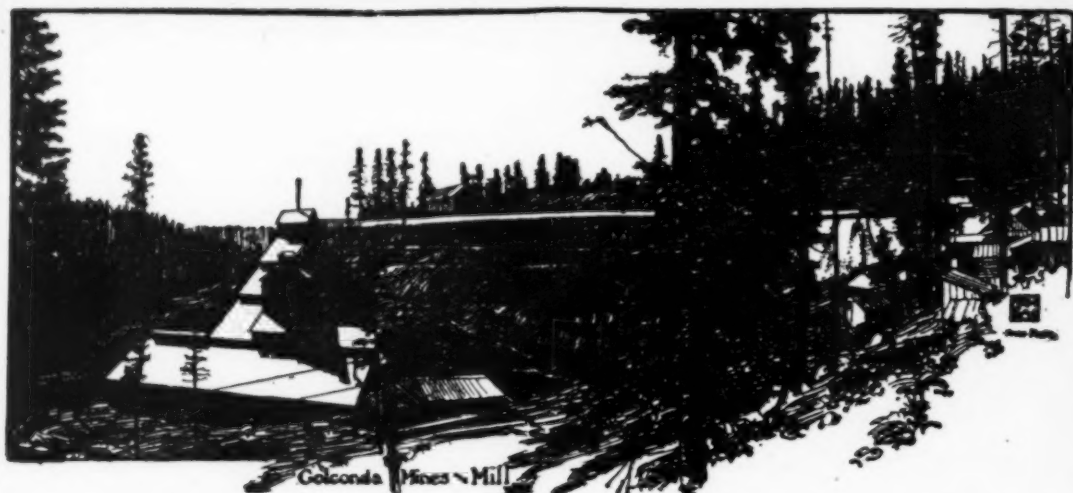
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In the spring of the present year the Golconda Mining Company, owners of the far-famed Golconda mine, located in the famous Sumpter (Oregon) Gold Fields, and conceded by mining experts to be the greatest gold mine in the district sold the title to the mine to a new corporation known as The Golconda Consolidated Gold Mines Company, the principal stockholders of which are representative mining and business men of Pendleton and Sumpter, Oregon. The new company was incorporated under the laws of the Territory of Arizona, which Territory affords the best protection to mining corporations—articles of incorporation being filed with the secretary of that Territory on the 31st day of March, 1902.

The capital stock is \$3,000,000, fully paid up—nonforfeitable, nonassessable, and with no personal liability to purchasers of stock.

The property consists of the Golconda Lode Mining claim, the "Wide West," "Century," "Charleston" and "Telephone" quartz lode mining claims, comprising in all about 85 acres of the most valuable mineral lands, upon which are located one modern twenty-stamp mill, equipped with the most improved parts and appurtenances, among which are rock crushers, conveyors, eighteen Johnson concentrators, etc., making this mill the equal of any in the mining world, the entire equipment being in keeping with the high character of the mine; and, in addition, four quartz and twelve placer claims, extensive timber and water claims, reservoir site, mill sites, etc.

This preface is given in detail that it may be known in advance that the Golconda is a great mine to-day.

It is proposed to make of it the greatest mine on the American continent. The intention of the new company is to increase the dividend-earning capacity of the mine by trebling its equipment and to make such other improvements as are necessary to meet those requirements, all of which is set forth in detail in the prospectus. To do this work and provide the necessary funds quickly, the directors have determined to offer the investing public stock in this corporation. and this stock has been placed in my hands as Fiscal Agent to dispose of.

The opening price has been put at 40c a share, par value of shares \$1.00, and a limited number of shares are offered at that figure. As the improvements are added the price of stock will be advanced. This is as much of the story as I can tell here—a mere outline—but if you will send for the 32-page Prospectus you will find a detailed description of the property, with illustrations of the mill, tunnels and other interesting features—a most valuable work for those who are seeking a gilt-edge investment. Regarding this proposition I do not exaggerate when I claim that it overshadows anything offered in the line of high-class investments. The Golconda is a great mine to-day—a producing mine which has made a great fortune for its former owners. It only needs a greater equipment to put it far and away in the lead of its rich neighbors, the Columbia, North Pole, Eureka and Excelsior, which it adjoins—these with the Golconda being styled the Big Four of the rich Cracher Creek District. This is the only opportunity offered where it would be possible to buy stock in any of these. The others are closed to the investors. The Golconda stock will sell like the proverbial hot cakes.

It is one of those rare opportunities that must be grasped quickly before it gets by. I invite the most searching investigation for this proposition. The mine is so well known in the mining world that it will be an easy matter for anyone interested to get the fullest particulars as to its present standing and future possibilities, aside from those contained in the prospectus. The Gold Mine is the one investment that offers a sure income, provide it is a **REAL GOLD MINE**. Stockholders in such a mine have solved the question of how to provide for a rainy day.

SEND FOR THE PROSPECTUS TO-DAY.

Write to me at any of the addresses given below for further particulars—or call if more convenient—and in buying stock make all Checks, Drafts, etc., payable to Lee S. Ovitt, Fiscal Agent.

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